

T. Miall
18 Bouverie St

THE NONCONFORMIST.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 854.]

LONDON: WEDNESDAY, MARCH 12, 1862.

PRICE: UNSTAMPED .. 3d.
STAMPED 6d.

SUNDAY EVENING LECTURES at
TONBRIDGE CHAPEL, EUSTON-ROAD.

The Rev. J. R. KILSBY JONES will DELIVER the following LECTURES on the undermentioned SUNDAY EVENINGS.

CHRIST'S DEFINITIONS.

March 16. Definition of "Neighbour."
" 21. Definition of "Mother" and "Brother."
" 30. Definition of "Greatness."

CONCLUSION.

April 6. "Will you have this Man to Reign over you?"

Service to commence at Half-past Six o'clock.

ST. BARTHOLOMEW EJECTION of 1662.

A PUBLIC MEETING will be held (D.V.) on TUESDAY EVENING, March 18, 1862, in ST. JAMES'S HALL, Piccadilly and Regent-street, when a Statement of Facts and Principles, connected with the Ejection of 2,000 Clergymen from the Established Church in 1662, will be made.

The Chair will be taken by JOHN REMINGTON MILLS, Esq. And the Meeting will be addressed by the Rev. R. Vaughan, D.D.; the Rev. J. Spence, D.D.; the Rev. J. Stoughton; the Rev. Dr. Edmonds; Alfred Rooker, Esq., of Plymouth.

The Meeting will commence at Six o'clock.

DUBLIN.—THE NEW CHURCH for the Rev. J. DENHAM SMITH.

LONDON COMMITTEE.

John Morley, Esq., Upper Clapton,
Samuel Morley, Esq., 18, Wood-street.
Joseph Kidd, Esq., M.D., Blackheath.
Joshua Wilson, Esq., Tunbridge-wells.

SUBSCRIPTIONS will be thankfully received and duly acknowledged by the above Committee, or can be paid to the following Bankers,

Messrs. Barclay, Bevan, Tritton, and Co., Lombard-street; Messrs. Ransome, Bouverie, and Co., Pall Mall.

MORNINGTON CHURCH, HAMPSTEAD-ROAD.—OPENING SERVICES.

The Church will be Dedicated to the Worship of God, and the Preaching of His Word, on FRIDAY EVENING, the 21st instant.

The Revs. J. C. Harrison, E. White, Thos. Jones, Newman Hall, L.L.B., and others, will take part in the Service.

On SUNDAY, the 23rd, the Rev. J. BALDWIN BROWN, B.A., will preach in the Morning; and the Rev. WATSON SMITH, of Manchester, in the Evening.

And on the following SUNDAY, the Rev. THOS. T. LYNCH, Minister of the Church, will deliver his Introductory Sermons.

The Service on Friday Evening to commence at half-past Six; the Sunday Services at Eleven and half-past Six.

COLLECTIONS will be made after those Services in aid of the Building Fund.

KINGSGATE CHAPEL, HOLBORN.
SIXTH ANNIVERSARY.

The Rev. C. H. SPURGEON will PREACH (D.V.) TWO SERMONS in the above Chapel, on WEDNESDAY, March 19, 1862. In the Morning, at Twelve o'clock; in the Evening, at Seven o'clock.

Admission by Tickets only, which may be obtained Free of the Rev. Francis Wills (Pastor), 6, Arthur-street, Gray's-inn-road; Mr. Crassweller, 36, Welbeck-street, Marylebone; Mr. Biscoe, 3, Broad-street, Bloomsbury; Mr. Filmer, 39, Red Lion-street, Holborn; Mr. May, 3, Gray's-inn-terrace, Gray's-inn-road; Mr. Braden, 84, St. John-street, Smithfield; or at the Chapel, from Twelve till Two o'clock on Monday and Tuesday, the 17th and 18th inst.

COLLECTIONS will be made at each Service in aid of the reduction of the Debt.

ART UNION OF ENGLAND.—Subscription, A Half-a-Guinea. Subscribers may receive immediately one of the Chromo-Lithographs, "Stepping-Stones," after Goodall, or "On the Island of Zante," after Howbotham—in addition to the chance of a prize of 50*l.*, or more, in May, 1862. Prizeholders select from the Public Exhibitions.

Prospectuses forwarded on application.

BELL SMITH, Secretary.

Chief Office, 13, Regent-street, London, S.W.

IN CHANCERY.—IN THE MATTER of the Estate of ANN JOBSON, late of the parish of Saint Mary, Islington, in the County of Middlesex, deceased, HEPHZIBAH ELLMERS, widow, against JOHN BARNETT. Whereas the said Ann Jobson, who died on or about the 26th day of January, 1848, at Cross-street, Islington, aforesaid, by her Will, dated the 21st day of January, 1847, and which was proved in the Prerogative Court of Canterbury on the 19th day of February in the same year, bequeathed "to the Fund for Aged Dissenting Ministers" one-tenth part of certain Reversionary property in her said Will mentioned, and which Reversionary property has fallen in; the persons or person claiming to be entitled to receive such legacy are or is by their or his solicitor or solicitor, on or before the 11th day of April, 1862, to come in and prove their or his claim to receive such legacy at the Chambers of the Vice-Chancellor, Sir John Stuart, No. 12, Old-square, Lincoln's-inn, in the County of Middlesex, or in default thereof they or he will be summarily excluded from the benefit of the said Legacy. Thursday, the 17th day of April, 1862, at one o'clock in the afternoon, at the said Chambers, is appointed for hearing and adjudicating upon the claims. Dated this 10th day of March, 1862.

ALFRED HALL, Chief Clerk.

Gellatly and Son, 3, Saint Michael's-alley, Cornhill, in the City of London, solicitors for the Plaintiff.

THE MIALL TESTIMONIAL FUND.

Chairman.—John Crossley, Esq., Halifax.

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John Cook, jun., Esq., London } Hon. Secs.
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FREEMAN), London.

Bankers.—Smith, Payne, and Smiths, London.

On April 14th, 1862, THE NONCONFORMIST newspaper will have completed its twenty-first year. This journal is principally known as the organ through which one able and earnest mind has been acting slowly and steadily, but with great power, on the public opinion of this country. It would be difficult to exaggerate the value of the services thus rendered by Mr. Edward Miall, its editor, to the cause of civil, and especially of religious, liberty. He has largely contributed to indoctrinate the public mind with juster and broader views, both as to the true nature of the Church, and the true province of the State. By his profound investigation and development of great principles he has done much to elevate these questions from the sphere of sectarian controversy to the dignity of a philosophical discussion. Nor is it less certain that to his teaching and influence it is owing, in a very main degree, that the Protestant Dissenters of this country have come to be felt and acknowledged as a distinct political power which no party can afford to ignore, and that many forward steps in the direction of religious equality have marked the legislation of the last twenty years.

The twenty-first anniversary of the issue of the first number of THE NONCONFORMIST has been deemed a suitable occasion for giving to Mr. Miall a substantial proof that his labours are thankfully recognised by a wide circle of friends, who, without committing themselves to an approval of everything he may have written or done, feel greatly indebted to him for the general course of his public life; and it is believed that there is a large number of persons who will take pleasure in testifying their sense of obligation to him for the service he has rendered to truths and principles, in the promotion of which they feel the deepest interest.

Whether estimated by his writings as a journalist; by his labours in connexion with the Liberation Society—in the origination of which he took a prominent part, and to the subsequent conduct of which he has contributed large and valuable aid; by his efforts in Parliament while he sat as member for Rochdale; by his faithful representation of voluntaryism in the late Royal Commission on Education; or by the steady and enlightened support he has given to liberal political principles: it will doubtless be felt that Mr. Miall's life has been one of eminent usefulness, and entitles him to respectful acknowledgment by more than one circle of political and ecclesiastical friends.

It is hoped by the promoters of this movement that Mr. Miall has before him many more years of active effort; and whilst they gratefully recognise the past, they look forward with confident expectation to the future. They desire to encourage his heart, to strengthen his hands, and to increase his influence. His voice will lose none of its power with the public, when it thus becomes apparent that he is surrounded by numerous and hearty adherents.

It is intended, therefore, to present to Mr. Miall, on the 14th day of April, 1862, a substantial token of the esteem entertained for his character, and the gratitude felt for his eminent public services. For this purpose a committee has been formed. The committee now appeal to all who sympathise with them in the view they take of the value of Mr. Miall's services to join in the proposed testimonial; and as only a short time now remains before the day fixed for the presentation, early replies are requested.

Communications to be addressed, "The Honorary Secretaries, No. 14, Cornhill (Office 25)," and remittances made payable to "George J. Cockerell, Esq., Treasurer," crossed to Messrs. Smith, Payne, and Smiths, Bankers, London, E.C.

SPECIAL AND URGENT
CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 10, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

PARALYSIS and EPILEPSY.—The Committee of the NATIONAL HOSPITAL for the PARALYSED and EPILEPTIC, Queen-square, Bloomsbury, announce, with deep regret, that owing to the large number of patients attending this Hospital, and the expensive character of the remedies employed, they have been at last compelled to encroach on their limited reserve fund.

Epileptics are denied admission into general hospitals; if not provided for elsewhere, their malady becomes incurable, and too often terminates in hopeless insanity. Paralysis spares neither age nor class, but to the industrious poor it is utter ruin.

Further AID is most earnestly solicited.

The Viscount Raynham, M.P., Treasurer.

Bankers—Coutts and Co., Strand; the Union, City.

By order, E. H. CHANDLER, Hon. Sec.

GEORGE REID, Secretary.

POLYTECHNIC.—Entire Change of Lectures and Entertainments.—Every Evening, at quarter past Eight, New Musical Entertainment by Mr. J. E. Carpenter, assisted by the Misses Mascall, entitled "The World and his Wife"—Monday at Two, and Tuesday and Saturday at Two and a quarter past Seven, New Lecture by Professor J. H. Pepper, on "The late Appalling Accidents in Coal Mines."—Wednesday, at Two, "Elementary Astronomy"—Exquisite Photographs, by Mr. England (London Stereoscopic Company), of "Scenes in America," Tuesday, Thursday, and Saturday, Lecture next Monday Evening, at quarter-past Seven, by the Rev. W. M. Robertson, entitled, "Illustrations of Scripture from the Manners and Customs of Indian Life." Open, Twelve to Five, and Seven to Ten.

WANTED, a thoroughly experienced LADY, to take the entire MANAGEMENT of a SHOW-ROOM, in a respectable trade, who has some knowledge of the General Drapery. A suitable person would find a comfortable and permanent situation. A Dissenter preferred.

Apply, stating particulars of reference, salary, &c., to Mr. G. H. Smith, Worthing.

TO DRAPERS.—WANTED, a genuine DRAPERY BUSINESS. Returns 6,000*l.* to 10,000*l.* Plain trade. Eastern Counties preferred.

Apply, by letter, to E. F., Post-office, Cambridge.

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Apply to John Watts, Warwick House, Woolwich.

APPRENTICE.—The Friends of a YOUTH wish to place him in a pious family to learn the GROCERY BUSINESS.

Address, E. C., 9, Aldergate-street.

TO ARCHITECTS' ASSISTANTS.—WANTED IMMEDIATELY, an ASSISTANT in the General Duties of a Country Architect and Surveyor's Office. References required.

Apply to Mr. Stent, Architect and Surveyor, Warminster.

A YOUNG LADY, who has had several years' experience in the GENERAL and FANCY STATIONERY BUSINESS, wishes for a RE-ENGAGEMENT. Respectable references.

Address, W. C., 19, Market-street, Leicester.

WANTED, by a highly-respectable Person, about Forty, a SITUATION as HOUSEKEEPER to a Single Gentleman, to Superintend a Widower's household, or in a house of business. Highest references.

Address, A. B. C., 202, Fleet-street.

A MINISTER, who has been favoured in Raising a Congregation, is now at liberty for the PASTORATE of an INDEPENDENT CHURCH. He would not object to devote a portion of time in the instruction of the Classics, although he would prefer being fully engaged in the duties of the sacred office.

Address, E. T., 2, Canonbury-terrace, Islington, N.

A YOUNG LADY, the daughter of a Dissenting Minister, desires an ENGAGEMENT as NURSERY GOVERNESS. She is a good needlewoman.

Address, E. B., care of Mr. Evans, Chemist, High-street, Leicester.

SCHOLASTIC.—WANTED Immediately, as an ASSISTANT MASTER for the ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL, a regularly-trained TEACHER, between Eighteen and Twenty-five years of age. He must be in every way qualified to undertake the duties. The salary will be 40*l.*, with Board and Apartments.

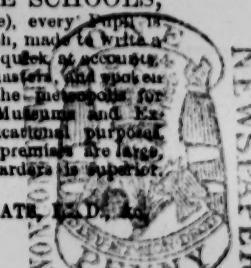
Applications, with testimonials as to religious character and qualifications, to be addressed to the undersigned, endorsed, "Assistant Master," and sent to 32, Ludgate-hill, London, E.C.

TO TEACHERS.—WANTED a HEAD MASTER for an EDUCATIONAL INSTITUTE about to be established at Lerwick, Shetland. The principal branches of instruction—an elementary school for children of the working and poorer classes, a higher school or Academy for the tuition of youths destined for Commercial, Nautical or Professional Careers (including the Latin and Greek languages), also a middle-class female school—the two latter presenting a very remunerative opening to competent teachers.

As the organisation and development of the Institution will be placed in the hands of the Head Master free from local control, none but parties who can show satisfactory proof of the requisite qualifications will be treated with. A liberal minimum amount of remuneration will be guaranteed at the outset. Intending applicants for the appointments can be furnished with full information relative to the matter on application by letter to Arthur Anderson, Esq., Grove House, Norwood, Surrey, S.

IN the UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E. (Private), every pupil is as far as possible well grounded in English, made to write a hand fit for business, and trained to be quiet, accurate, French and German are taught by native masters, and spoken by the Principal. The institutions of the schools for Science and Art, as well as the various Museums and Exhibitions, are frequently visited for educational purposes. Peckham-rye Common is near, the school premises are large, and the general accommodation for Boarders is superior. Terms moderate, and strictly inclusive.

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NEWSPAPER

SCHOLASTIC.—WANTED, at Lady-day, an ASSISTANT in a DAY SCHOOL. Salary, 60*l.* to 70*l.*, without board, &c. No expenses paid. Work about thirty-two hours a week. Gentlemen will please state as to their age, experience, salary, referees, religious profession, attainments, especially as to Latin and Drawing.

Address, Q. R. S., Post-office, Guernsey.

A YOUNG LADY, who has been for more than two years engaged as English Governess in a first-class School near London, and is about to relinquish her situation, desires a RE-ENGAGEMENT in a similar establishment, either at Easter or Midsummer. She is capable of instructing in the usual branches of an English education, and has some knowledge of French and Drawing. References given and required.

Address, E. B. S., Post-office, Highgate, N.

WANTED, a LADY of experience, say between thirty and forty years of age, to take the MANAGEMENT of a SHOW-ROOM in a respectable Trade in a provincial town on the South Coast. One who has some knowledge of the Drapery Business. A Dissenter preferred.

Address, stating salary and reference, A. B., care of Mr. Jones, 91, Wood-street, London, E.C.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms, 20*l.* per annum. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half-an-hour's ride from Southend.

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The Rev. OSWALD JACKSON RECEIVES TEN PUPILS to Educate for Professional or Commercial life. As there will be VACANCIES at Lady-day, Mr. Jackson will be happy to forward his Prospectus, with references.

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COLONY OF 1,000 NONCONFORMISTS, NEW ZEALAND.

A limited number only is now required to complete the proposed number of 1,000.

Registration fees are doubled until the 12th of March, when the Books will be finally closed.

The whole body will sail simultaneously from London the last week in May.

Arrangements are being made for a Farewell Demonstration on the day of sailing.

The Third Report, and other papers, are now ready. The Pioneers' Report is expected by the March mail.

N.B. The Offices of the Association are now removed from Birmingham to 293, City-road, London, where particulars may be had, by enclosing stamp, to Mr. Braine, Hon. Sec., or to Mr. Harper Twelvetrees, Treasurer, Bromley-by-Bow, London, E.

NOTICE.—EMIGRANTS to ALBERT LAND should call at

E. J. MONNERY'S COLONIAL OUTFITTING WAREHOUSE, 165, Fenchurch-street, E.C., for the Emigration Price Current (to be had free, or per post by enclosing a stamp). It contains Lists for all Classes, with prices of every requisite for the Voyage, and the Colonies.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 854.]

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No. VIII.

LORD CLARENDON:—THE STATESMANSHIP OF THE RESTORATION.

It is by no means a pleasing effort which devolves upon us in this paper, for we shall have to show, and that without jest, or banter, or apologies for courtly "weaknesses and mistakes," how, in a few short years, Statesmanship degenerated into Statecraft, and a nation, first in Europe for lofty earnestness, descended in the scale till the pettiest principalities might have taken rank above it. No Englishman can look upon the Statesmanship of 1662 with pleasure or pride. He may look proudly upon that which confronted it, but in the picture more immediately before us there is unmitigated blackness and gloom.

We take the name of Edward Hyde, Lord Clarendon, in connexion with the subject, because among all who surrounded the throne of the Restoration he had the nearest approach to a settled policy; and if he was not a Statesman we shall seek in vain for one among the Arlingtons and Sunderlands who competed with him. In the early struggles of the reign of Charles I. he had ranged himself on the side of the Parliament; but when differences appeared growing into revolution his loyalty to England gave place to loyalty to the King: and from thenceforth Clarendon was among the supporters of Charles I., and afterwards, when Charles was no more, he became a friend and fellow exile of the Royal "Martyr's" son. The Restoration made him a great Minister, gave his daughter in marriage to the King's brother, and presented to himself opportunities for true statesmanship such as had never before been offered to an English subject. As an exile he had been privileged to look from a distance upon the sturdy Administration of Cromwell. He had moreover the advantage of holding office when age and adversity had already done their best to mature and purify his mind. And then he found England, as Sir C. Wren found London after the great fire, awaiting the hand of a skilful architect for complete reorganisation—anxious, in fact, to obtain it, and settle down into an easy chair. If, therefore, Clarendon failed in leaving a good, honest mark on the marble of English history the fault was his own.

He had, we have said, something like a settled policy, and that policy was the dominancy of kingly power by the aid of a well-knit ecclesiasticism. To this he bent everything. For this he perpetrated injustice, knowing it to be unjust. Here his plans, diverging from true principles of government, became concentrated upon petty purposes which any hour might sweep away. His policy succeeded; the long schooling, the exile, and the iron will secured this for a time, and the "great Earl" became first of a school of Ministers to whom truth and earnestness were unknown. He built his castles of state, as children build their toy castles, and

fancied that the artificial bricks and frail fabric would endure for ever.

Many of the evils of more recent statecraft took their rise at this time. It no longer required high talents to enable a man to hold high office. When a Minister was an administrator special qualification was necessary, as it still is for clerking, building bridges, or even quarrying stones. In the reign of Charles high public officers were merely called upon to study the art of pleasing the King, and his many mistresses—of wiling away their leisure hours (which meant any of all their hours that they pleased to call leisure), of keeping unpleasant subjects out of their hearing, setting an example to the nation of falsehood in word and deed, laughing loudly enough at religion, and persecuting hotly enough those who professed it. A man who could do this was a "great statesman." Puerile battles for place and power, for the privilege of using large revenues, bestowing patronage, and occupying the inside of a State carriage, were all that these high persons lived for. A certain love of England they undoubtedly had; only by the term England they unfortunately meant the Court, so that we may be excused attaching much importance to their patriotism. Early monarchs had yoked the Catholic Church into their service, though never so effectually as to prevent a disagreeable restiveness; Henry and Elizabeth aimed at harnessing the religion of the Reformation, diluted with all that was most servile in the Church of Rome; the Restoration aimed higher still, it would back Protestantism undiluted and boldly ride it into the old superstition and into a new form of servility for which parallel would have to be sought in the most slavish nations of the East.

Now it was that a favourite might safely "cast the die" whether he should accept the "Premiership or the command of the Channel Fleet"; for though he might not know starboard from larboard, a mainsail from a jib, it was more than probable that he knew still less of those principles of government which conduce to the well-being of nations; and, moreover, knowledge, in the one case as in the other, was not only unnecessary, but actually a drawback. Yet not merely might such a man be ignorant of business detail, the deficiency of which is sometimes far more than counterbalanced by comprehensiveness of mind—that potent expansibility which enables the true statesman to see at a glance all nations and times; but he might also be a voluptuary, whose vision was bounded by his last orgies; or a bigot, to whom accuracy is impossible, it being given to no man to be at once narrow and correct. We say not that a bigot may not profess a creed demonstrable as the problems of Euclid, but that he must, nevertheless, of necessity, fall short of the ideas which were first perceived in relation to it by the leaders of thought. Yet bigotry and voluptuousness were just what any person might choose between, and acknowledge, when presenting himself at this wretched Court.

An awful unearnestness—an absence of truth and sincerity—ran through all that body of men who gathered round the unholy throne of Charles; and the result was that dishonesty, private and public, permeated the royal service in Church and State. Even Halifax, brilliant, philosophical, fired with real genius as he was, could never rightly see why a man should, except for some political purpose, care to prefer one form of religion to another. Nor does Sir William Temple—a higher nature still, a man who had really some clear insight into government—appear to have been truly earnest in anything save that famous Triple Alliance, which remains so indissolubly connected with his name. We will not mention in the list with these such names as Shaftesbury, Sunderland, Arlington, Rochester, and others of the same large class, over which was written, "For Sale." Clarendon, amassing unheard-of wealth, building a palace of royal magnificence, and embellishing it with paintings to which even royalists put forward a claim, is but an imperfect specimen of the corruption

that existed among such as these. No man could trust his neighbour, for falsehood was licensed, and all its claims allowed. In the schools of Sparta theft was encouraged that the boys might become expert tacticians in war; but detection was punished that the lesson inculcated by selfishness might be deepened by fear. In the Court of the English Heliogabalus there was no such fear; a falsehood detected would simply have been a good joke.

On one memorable occasion, when the Parliament requested Charles to declare war, they immediately afterwards retracted their request, lest the money they were bound to provide for it might be laid out in exactly an opposite way to their declared wish. The King said it should not be so; but that only alarmed them the more, for a clear promise was what themselves had encouraged him to hold as lightly as his plans demanded. Subjects were not called upon to be really earnest even in loyalty to the King, for Charles believed in none of it. He had a faith in buying men, and obtaining for money money's worth. Dexterous trimmers he deemed those who professed attachment to him, and those who, really studying to read the signs of the Court, professed also to read the signs of the times. Halifax, however, Macaulay tells us, gloried in the name of "Trimmer" for a somewhat higher reason, asserting that as truth always existed between extremes the able trimmer alone found it. But if Halifax had read aright the lessons of the age of Cromwell, that, at least, would not have been his conclusion. The Lord Protector did not trim, but made his way by the ability and uprightness of truth. One remembers how, when on the point of war with Spain, his carriage became still more haughty to France, how he hurled defiance to the twain, placing before them exactly what he meant, and drawing a bright blade to enforce it, till Louis the Magnificent yielded to the irresistible logic of an earnest man. O, for the mantle of Oliver, when an English King was a pensioner of France, when our ships were burned on the Thames, when the Court and the Church, careless about vice, directed all their power against honest conviction! O, for one spark of Oliver's earnestness at that accursed time!

The best proof of the incapacity of the Restoration is the fact that not even an age was required to obliterate all its pretension to statesmanship. A few years sufficed to lay it in the dust, leaving the names of those who acted therein as mementos of almost the vilest body of men that ever gathered around a throne. They became, even during the lifetime of their owners, a byword to their countrymen, and they have remained a byword still. Clarendon, it is said, did not "enter into, or approve of, the licentiousness of the Court,"—probably in some degree because his daughter's dignity was assailed by it. Nor need we charge him with the equal crime of keeping silence amid its atmosphere, for in this respect he appears to have been even better than the dumb dogs of priests who seldom barked except in fulsome praise of their patrons and in dire condemnation of resistance to the royal will. Yet we cannot help charging him with joining his compeers at the table of State Falsehood. In this respect his memory has been too leniently dealt with. Immediately succeeding a time when truths were spoken alike to England's friends and foes there came such a gush of falsehood as had never been known before; and with it came in Clarendon, Trickery, deception, promises made to be broken, secret and treasonable treaties, brazen-faced denials of what were well known to be facts—these were the features of the Restoration. And from these came Acts of Uniformity, &c., all of which are traceable to the league between Clarendon and Ecclesiastical power. The "Statesman" handed over to the priests bodies and souls of truth-loving men; the priests shouted aloud till the nation was sick of it,—"O King, live for ever!" The King was advised that Protestantism was a dangerous fact if it could not be clipped down to Uni-

formity. Twenty thousand of Cromwell's old soldiers could still have been raised within a few hours' walk of the Royal palace; and nothing appeared safe but uprooting everything Cromwellian by means of the grand league. And when the Church was pruned by the St. Bartholomew Ejection we doubt whether a more corrupt ecclesiastical system could be traced in history. The priests of Baal could not have stood at their high altars with greater effrontery than the priests of the Anglican Church stood in their pulpits to inculcate the doctrine of Divine right—a doctrine, as inculcated by them, entirely new to England. All the old faith of Jesus Christ was threatened by Clarendon's statecraft; or, to take a wider application, by the statecraft and priestcraft of the Restoration.

It only remains to ask, was the "great" Earl of Clarendon a statesman? We unhesitatingly answer he was not a statesman, any more than Sheldon was a Christian. The large heart of the nation laboured incessantly to cast off all that Clarendon had laboured to enforce. Ah! say some, yet he might still be a good man, who only adapted himself to his age. If we could see this our verdict upon him would be different. But this cannot be seen because it is not fact. He did not adapt himself to his age; but concentrated all his powers to adapt the English nation to political and religious dishonesty—which the men before him had trampled under foot. Cromwell's policy, essentially truthful, was suited to his age, or any age; and guided by it England did indeed stand like a pearl in the ocean. But Clarendon saw no safety for his master's crown save in the servility and even demoralisation of his countrymen; and if the age of Victoria has not a curse for his memory, it is because the lofty statesmanship of Christian men confronted the principles of the Restoration, and defeated them, by suffering, disputing, and steadfastly refusing to call that blessed which had been cursed of God and all that was loftiest in man. It was not the philosophers, the brilliant men of genius, that stood with glowing eloquence in the breach for freedom of thought and worship—of tongue and pen. It was Christian men, conscious of all the falseness of that which confronted them, who stood for these principles—stood alone, too, amid the sneers of courtiers and philosophers, till the point was virtually gained in the arousing of the nation.

Let the reader open his history of English statesmanship and test the period of Charles II. by that one word—Truth. Where earnestness, convictions, clear sight, and true work are found let them bear the Royal name of statesmanship. Let there be no departure from this test in favour of "brilliant talents," or "erroneous judgment" in matters clear as the sun, or "human weakness doing the best it can with false principles and men." True history teaches no such lessons. There are positive truths and positive falsehoods in the world; and it is a duty to discountenance the latter and cling to the former. If, therefore, a man distinguished for intellect or genius wilfully, and systematically, depart from the true to the false, it rests upon all men to depart from him, and weigh his memory in an even balance, that the youth of the nation be not dazzled into ruin by the sunbeam of misguided genius. No man, high or low, is called upon to live a lie; nor can anything justify a man in living one. This is the lesson we would wish read from the statesmanship of the Restoration. If we reverence Baxter we cannot reverence Clarendon and the statesmanship of his time. The Earl's History, with all its faults, we may accept with thanks, and think higher of the writer that his declining years, in second exile, were so meritoriously employed. But far heartier thanks will rise to Almighty God that we have, by His blessing, been saved from the false and terrible policy that Clarendon and his compeers sought to inaugurate. And, next to this, our gratitude will turn to those brave Englishmen who fought and vanquished with simple truth the statecraft of the Restoration.

ANTI-STATE-CHURCHISM IN AUSTRIA.

If the Church Defence Associations are up to their work they will forthwith send a "special commissioner" to Austria. Yes! to Austria. It is true that no Liberation Society exists within the Austrian territories. We cannot flatter ourselves that we have many readers there, and, probably, not even a stray copy of the *Liberator* has ever come under the eye of Austrian censorship. Yet even there—in that home of continental despotism, there has been aimed at State-Churchism a deadlier blow than it has yet received in this country.

Here we have got no further than Select Committees on Church-rates—on Spiritual Destitution, or on the Ecclesiastical Commission. But the Second Chamber of the Austrian Reichsrath have gone to the root of the matter, in the

appointment of a Committee on the Relationship of Religion to the State. Not only so, but that Committee has completed its labours, and, going far beyond what any English House of Commons' Committee could, or would, have done, it has drawn up a Bill giving practical effect to its recommendations.

We can imagine the horror which will seize the Church Defence Associations aforesaid when they come to examine the provisions of this proposed enactment. "Revolution!" "Spoliation!" "Atheism!" are all to be found in its clauses, and its very phraseology seems borrowed from the documents of the "Liberation clique." With philosophic coolness it enunciates broad principles of legislative action, which strike at the root of Church establishments. And it does more, and better, than deal in mere abstractions. It applies principles to facts, and shows how, in a practical way, the thing which is wanted can actually be brought about.

There are some features of the Bill which by an Englishman may be deemed commonplace. That every one should be free to choose his own religious profession and form of worship, and to act on his religious convictions, under the protection of the law, marks, indeed, an advance in Austrian legislation, but only by bringing it abreast of our own. But when it is further insisted that the members of all religious bodies shall be equally entitled to occupy all public posts, to share in all public employment, and to attain to the possession of all dignities, England is left somewhat behind. The theory, no doubt, prevails here. Every Tory who appears on the hustings concedes so much in words; but, apart from certain legal disqualifications, does not every Dissenter know that, practically, public offices, public honours, public influence, and public wealth, are, in the great majority of cases, monopolised by the adherents of the dominant Establishment?

The Reichsrath Committee have made all that impossible, by laying a wide and solid foundation for an equal claim to civic rights. "TO ALL CHURCHES AND RELIGIOUS SOCIETIES IS GRANTED AN EQUAL POSITION BEFORE THE LAW. THE STATE DOES NOT CONFER SPECIAL PRIVILEGES UPON ANY RELIGION." "The special protection hitherto afforded to one particular religion by the law shall cease." "Legislation respecting marriage belongs exclusively to the State, so far as the validity and civil effects of those contracts are concerned." "The matrimonial jurisdiction of the ecclesiastical tribunals will be transferred to secular courts." "In no case can the members of one Church, or religious society, contribute to the expenses of the worship of another." And, lastly, "Tithes and other payments to which the ministers of a particular Church now have a legal right, and which form a charge on landed property, shall be abolished, an indemnity being provided."

Why here is the programme of the "Liberation Society" complete! Here are the changes which interested clerics in this country associate with anarchy, with violence, and with irreligion—which are to burl the Queen from her throne, to abolish the House of Lords, to destroy the Episcopal Church, to subvert the rights of property, and to cast English greatness into the dust. They are proposed, too, without the pressure of external agitation—are proffered, rather than exacted, and appear to embody the idea of what statesmen deem to be politically true, rather than of what is popularly demanded as just. Whether the Committee had before them visions of alarmed prelates and irate Deans, of Committees of Laymen wringing their hands, and Church Institutions running to and fro in solemn haste, we have no means of knowing. We know only that they have handled this subject with a grasp which bespeaks the hand of true statesmanship, and that they have held up within sight of England a standard beneath which Englishmen may well be called upon to struggle.

We concur with the *Daily News* in thinking that, whatever becomes of the Committee's measure, "considered simply as the deliberate proposal of a body of Austrian gentlemen selected from the Parliament of the Empire, it constitutes one of the most striking illustrations which has hitherto been witnessed of the progress which the ideas of modern society are making in Eastern Europe." That progress is the more remarkable when it is borne in mind that the Austrian Concordat, which embodied some of the worst forms of State-Churchism, is not yet seven years old. It is now proposed to spring, at a single bound, from the depths of degradation involved in the alliance of the Emperor with the Pope to give effect to the latter's worst behests, to an altitude which, were it attained, would enable the religionists of Austria to look down complacently on the greatest and freest of the European kingdoms. It does more than dissolve the Papal alliance. It proposes the payment of imperial homage to a principle which can bring to the Austrian Emperor no power or profit, save such as springs out of a Government based on equity,

and harmonising with the highest aspirations of a people. It respects the right of religious communities to govern themselves by their own rules, but refuses to any of them the use of law to compel an observance of them. The State ceases to be a general meddler, and becomes only a general protector. There is freedom for all, but favour for none, and religion is left to make its way by the force of its own character and the energies of its own friends.

If it were not a habit of the supporters of State-Churchism to ignore what tells inconveniently against their dogmas, we should wait curiously for their explanation of this phenomenon. In this country the idea of separating Church and State is said to have been spawned by the French Revolution, to have been quickened by the Reform Act, and to be kept alive by far-reaching democratic cunning. Some other solution must be found for the spread of principles identically the same in a country with which our upper classes are supposed to sympathise, as constituting a barrier to European democracy and revolution. Not that they are confined to Austria. The aspiration of Count Cavour "A Free Church in a Free State," is likely ere long to be realised in Italy. In France also, political philosophers, Roman Catholic priests, and Protestant divines, give distinct utterance to truths all having the same issue—the putting of Church and State in their proper places. "The régime of religious nationalism is very tottering," writes M. Reymond. "The Catholics themselves no longer desire their Pope to be a temporal sovereign. There are so many facts to show that, for a long time past, many consequences of an unnatural union have been repudiated, and attempts have been made to separate the capacity of citizen from that of Christian, and that, in one word, we are progressing towards the separation of Church and State."

"Thirty years ago," says the Sorbonne Professor, M. Laboulaye, "when Vinet pleaded for the political separation of Church and State, when Samuel Vincent was expounding his profound views of French Protestantism, their voices were those of one crying in the wilderness. Now, the position of things is altered, and every one listens to M. D. Pressensé, M. Jules Simon, and M. Paradol."

We have not, it must be admitted, yet reached that point in Britain. Whether it arise from the strong conservatism of the British character, from the antiquity and deep-rootedness of our politico-ecclesiastical institutions, or from the immense amount of wealth which is at stake in the struggle, it is too evident that the progress of enlightenment in this matter is less rapid than in Europe, or, in fact, in any other portion of the globe. But the cause of religious equality does, in Galileo's phrase, "move, after all." These rallying of Church-Defence Associations prove it. These shrieks of State-Church lecturers and objurgations of State-Church journalists show it. The mingled anger and terror excited by the St. Bartholomew Bicentenary attest it. Courage, comrades! Our opponents are now driven out of their fortresses to fight in the open plain. We are already feeling the first shock of battle, and the great issue to be decided, it is confessed, is—the maintenance, or the downfall, of the Establishment.

THE EJECTED TWO THOUSAND.

THE NORTH MIDLAND COUNTIES.

I. LANCASHIRE.

ALKINGTON.—*Robert Town*.—No further information.
ALTHORNE.—*Thomas Jollie*.—A celebrated preacher, and sufferer amongst the ejected. Retired some time after his ejection to Healy. Apprehended there, under circumstances of great severity, and committed to Skipton. After his release again seized and sent to York Castle, where he was confined some months. In 1664 he was taken at a religious meeting and committed to Lancaster jail for eleven weeks. Arrested again in 1665. Imprisoned for six months in 1669 for preaching within five miles of Althorne. Fined in 1674 for preaching at Slade. Apprehended again in 1684, and made to find sureties for 200*l.*, for having conventicles in his house. He then resided at Wyman's Houses, Pendle Hill, where, in later times, he erected a small chapel. Died at Clitheroe in 1703. His son Timothy was a Dissenting minister at Sheffield; and his grandson became pastor of the Miles-lane Church, London.

ARCHELME.—*James Talbot*.—No further information.
ASHBY CHAPEL, LEIGH.—*Timothy Crompton*.—Preached without subscribing for six or seven years after his ejection.

ASHTON-UNDER-LYNE.—*John Harrison*.—Remained at Ashton until banished by the Oxford Act, when he retired to Salford. Died at Ashton in 1669.
ASHTON IN MACCLESFIELD.—*James Woods*.—Died in 1688.

BILLING.—*John Wright*.—Lived privately after his ejection, preaching but little. In 1672 was at

Preston, where he had licensed a house for preaching. Died in 1685.

BIRCH CHAPEL.—*Robert Birch.*—Became a physician.

BLACKLEY.—*Thomas Holland.*—Lived privately, preaching as opportunity offered.

BLACKRODE.—*Richard Astley.*—Became pastor of a Dissenting Church at Hull, where he died in 1691.

BOLTON.—*Richard Goodwin, M.A.*—Preached occasionally. Retired after the Five Mile Act to Manchester, where he studied chemistry. In 1672 took out a license to preach at a private house at Bolton, where he died in 1685.

—*Robert Park.*—Lived privately until the Five Mile Act was passed, when he removed to Broughton. Returned afterwards to Bolton, where he preached. Died in 1669.

BURTON WOOD.—*Samuel Mather.*—A Congregationalist. Went to Dublin and preached in his own house. Imprisoned for a brief period in consequence; was very popular in Dublin. Died in 1671.

CARTMEL.—*Philip Benet.*—No further information.

—*Gabriel Camerford.*—Ditto.

CHORLEY.—*Henry Welsh.*—Died in 1665.

CROWBERL CHAPEL, LEIGH.—*James Woods.*—Son of Mr. Woods, of Ashton. Continued as pastor of a Dissenting congregation until his death.

CORKY CHAPEL.—*John Leaver.*—Was preaching in 1672 in his own house. After the Act of Indulgence, established a meeting at Bolton. Died 1692.

CROFTON.—*Mr. Law.*—No further information.

CROSBY.—*James Hiel.*—Died in 1664.

DALTON.—*Thomas Whitehead.*—Established a congregation and preached in Dalton as often as possible until his death in 1679.

DEAN.—*John Tilsey, M.A.*—Was allowed to preach in the church as a lecturer after his ejection. Afterwards, however, was indicted for Nonconformity and ejected again in 1678. Lived in private and died at Manchester in 1684.

DENTON.—*John Angier.*—Continued at Denton without conforming. Warrants, we are told, were issued to apprehend him, but no one could be found to serve them. Remained at Denton, preaching without molestation until his death in 1677.

—*James Holm.*—After some time became pastor of a church at Kendal, where he died in 1688. His son was a Dissenting minister at Uxbridge.

DOWGLES.—*Jonathan Schofield.*—Died in 1667. Mr. Schofield, M.P., is, we believe, a descendant of his.

DURKENFIELD.—*Samuel Eaton.*—Removed to Denton and died in 1664.

ECKLES.—*Edmund Jones.*—Preached in private at Eckles and afterwards, when permitted, publicly.

ELHILL.—*Peter Atkinson, Sen.*—“The Apostle of the North.” Continued at Elhill preaching until his death in 1671.

—*Peter Atkinson, Jun.*—No further information.

GARSTANG.—*Isaac Ambrose.*—Spent the latter part of his life at Preston. Died in 1664.

GORTON.—*William Leigh, M.A.*—Died in 1664.

HAMBLETON.—*Mr. Bullock.*—No further information.

HORWICH.—*James Walton.*—Died in 1664.

HORWOOD.—*Mr. Sandford.*—No further information.

ST. HELEN'S.—*Thomas Gregg.*—Continued preaching openly and publicly, but was never imprisoned. Died in 1681.

HAYWOOD.—*George Thomasson.*—No further information excepting the date of his death in 1672.

HINDLEY.—*James Bradshaw.*—Was imprisoned for some months for preaching. Removed after the Act of Indulgence to Rainford, where he preached. Died in 1702. His son, Ebenezer Bradshaw, was Dissenting minister at Ramsgate, Kent.

HIGHTON.—*William Bell, M.A.*—Lived privately at Sinderland. Returned in 1672 to Highton, where he preached in a private house.

HOLCOMB.—*Henry Pendlebury, M.A.*—Continued at Holcomb preaching until 1695—the year of his death.

HOUGHTON.—*Peter Naylor.*—Preached in Peniston. Removed to Alverthorpe in 1672 and preached both there and at Pontefract until his death. One of the imprisoned.

KIRKBY.—*Nehemiah Ambrose.*—No further information.

KIRKBY LONSDALE.—*John Smith.*—Ditto.

LANCASTER.—*William Marshall.*—Became a physician.

LINDHAL.—*Thomas Drinchall.*—No further information.

LUN.—*Joseph Harrison.*—Died 1664.

MANCHESTER.—*Henry Newcome, M.A.*—A celebrated scholar of the seventeenth century. Obliged to remove to Ellensbrook when the Oxford Act was passed, but returned soon to Manchester, where he continued to preach. Subsequently licensed a place at Ackers, where he preached until his death. Ancestor of the Newcomes of Hackney.

—*Mr. Wigan.*—No further information.

—*Mr. Richardson.*—Licensed in 1672 to preach at Chorlton, where he continued to reside until he died—in 1680.

MATHALL.—*W. Aspinwall.*

MELLING.—*John Mallinson.*—“Died very poor in 1685.”

—*Mr. White.*—No further information.

ST. MICHAEL'S - UPON - HYER.—*Nathaniel Baxter.*—Became chaplain to Sir William Middleton, and preached at Beauchief Abbey and Sheffield for seventeen years. Died at Attercliffe, Sheffield. His son Samuel was Dissenting minister at Ipswich, Thomas preached at York, and Benjamin at Nottingham.

NEW CHURCH, ROSSENDALE.—*J. Kippax.*

NEWTON HEATH CHAPEL.—*William Walker.*—Preached at Rivington “to a good old age.”

OLDHAM.—*Robert Constantine.*—Lived privately until the Act of Indulgence, when he took out a licence to preach at Greenacres.

ORMSKIRK.—*Nathaniel Heywood.*—Brother to Oliver Heywood. Remained in the parish preaching and visiting. Licensed in 1672 two places for preaching, one at Bickerstaff and the other at Scarsbrick—at both of which he preached: the licences being revoked in 1674, he preached no longer, and died 1677.

RADCLIFF.—*Thomas Pyke.*—Preached at Blackley, near Manchester.

RAYNFORD.—*Roger Baldwin.*

RIVINGTON.—*Samuel Newton.*—Lived at Crompton, but afterwards returned to Rivington.

ROCHDALE.—*Robert Bath.*—Preached at Underhill, or rather, perhaps, Deepleach Hill, in Castleton.

—*Zachariah Taylor.*—Taught a school, at first at Rochdale, and then at Bolton. Subsequently removed to Kirkham.

SALFORD.—*Richard Holbrook.*—Became a physician.

SEFTON.—*Cuthbert Harrison.*—A Congregationalist. Having obtained a license in 1672, preached at Elswick Lees, but was greatly persecuted. Died in 1680.

STANDISH.—*Paul Latham.*—Died the year following his ejection.

TEXTHAM.—*Nicholas Smith.*—No further information.

TOXTETH-PARK, LIVERPOOL.—*Thomas Crompton, M.A.*—Continued preaching for many years. Removed to Eccles, and died in Manchester.

TURTON.—*Mr. Taylor.*—No further information.

ULVERSTONE.—*Mr. Samuel.*—“Lived obscurely beyond the sands,” and died in 1677.

WALTON.—*Henry Finch.*—Went to Warrington. Removed, by force of the Corporation Act, to Manchester, but after 1672 preached publicly at Birch, where he built a chapel.

—*Robert Eaton.*—Became chaplain to Lord Delamere. Afterwards became Dissenting minister at Prestwich, a chapel being built for him. Died at Manchester in 1701.

WALMSLEY.—*Michael Briscoe.*—A Congregationalist. Removed to Toxteth-park, where he continued to preach until his death, in 1685.

WARRINGTON.—*Robert Yates.*—Remained, apparently, at Warrington, preaching after 1672 in a public place of worship. Died in 1678, and was succeeded in the ministry by his son Samuel Yates.

WHALLEY.—*William Moore.*—No further information.

WIGAN.—*Charles Hotham.*—Went to the West Indies, but subsequently returned to England.

The following were also silenced or ejected in this country:

<i>John Crompton,</i>	} Ministers.
<i>John Parr,</i>	
<i>Thomas Waddington,</i>	} Candidates.
<i>James Haddock,</i>	
<i>Cuthbert Halsall,</i>	
<i>John Eddlestone,</i>	
<i>Thomas Kay,</i>	

Total ejected and silenced in Lancashire, seventy-nine.

THE BICENTENARY OF 1662.

THE REV. R. W. DALE AND CANON MILLER.

On Thursday evening the Rev. R. W. Dale delivered a lecture in the Town-hall, in answer to that recently delivered by the Rev. Dr. Miller under the auspices of the Birmingham Church Defence Association. The title of Mr. Dale's lecture was the same as that of Dr. Miller—“Churchmen and Dissenters; their relations as affected by the proposed Bicentenary Commemoration of St. Bartholomew's-day, 1662.” The Hall was crowded from end to end, and many hundreds were necessarily refused tickets. The Rev. R. D. Wilson presided, and amongst those who were present were a large number of ministers of the town and from the surrounding neighbourhood, and various influential gentleman. The chairman and the lecturer, on making their appearance on the platform, were greeted with round after round of applause, which increasing as it lengthened, culminated in loud cheers and waving of hats and handkerchiefs.

The Rev. C. VINCE offered up a brief but expressive prayer, in which he asked that, by the Divine blessing, the truth might be contended for in the spirit of love, and that all that might be done might tend to the extension of the truth, to the conservation of liberty of conscience, and to the increase of that kingdom which was “not meat nor drink, but righteousness and joy, and peace in the Holy Ghost.”

After a few brief remarks from the chairman,

The Rev. R. W. DALE came forward amid prolonged applause. After a graphic sketch of the state of England from the time of Henry VIII. to the accession of William III.; he dwelt upon the Act of Uniformity, the heroism and self-sacrifice of the 2,000 who came out, and he proclaimed all honour to them, amidst the enthusiastic cheers of the audience. Having concluded his historical review, the rev. gentleman proceeded to discuss the proposed celebration of the Bicentenary of the Ejection, describing particularly what the Congregationalists proposed doing. After noticing and rebutting the false accusations of their opponents, the lecturer went on to give reasons why the proposed commemoration should take place.

The first reason on which the Bicentenary Conference rested the proposed celebration was, “the Christian heroism of the men who relinquished their lives, and voluntarily subjected themselves to great privations and suffering, rather than give their assent and consent to what they believed untrue.” (Applause.) And surely, if ever there was a time in the history of this country when it became all religious parties to do honour to all men who recognised the really awful authority of conscience, to assert the peril and the sin of treachery and equivocation in the profession of religious belief, this was the time. (Loud and prolonged cheers.) During the last five-and-twenty years we had seen three great sections of the English Church attempting to deal with the question of subscription, and he thought it might do them all good to be reminded of the Two Thousand who dared to endure any penalty rather than profess their unfeigned assent and consent to a book which in some respects they thought erroneous. Nearly thirty years had passed by since the great Oxford movement towards the Church of Rome, which had issued in the “perversion” of many accomplished and devout men to Roman Catholicism, began to reveal itself in a definite form. It soon became evident that in the heart of the English Church, occupying some of its most prominent pulpits, holding wealthy benefices, seated in the highest university chairs, were men who not only doubted but

denied the doctrines they were pledged to teach. They had all professed their “unfeigned assent and consent” to Articles which affirmed justification by faith alone, and yet they strenuously taught justification by works.

They had all professed to believe in the predestination and election of individuals to eternal life, and yet they preached and wrote against that doctrine as unscriptural and intolerable. And while they denied doctrines they were pledged to believe, they confidently and habitually taught doctrines they had denounced as repugnant to the word of God.

They began to be uneasy under the reproaches of their own consciences and the indignation and sarcasm provoked by their flagrant inconsistency, and at last the ablest and greatest man among them wrote a treatise, in which with almost miraculous acuteness he attempted to show how it was possible to sign the Articles of the English Church and yet to disbelieve the doctrines they taught and hold the doctrines they condemned.

Dr. Newman, on whom God had conferred the most wonderful intellectual and spiritual endowments, was entangled in the sophistries of his own subtlety, and endeavoured to entangle others too; but when Tract 90 appeared, the anger of the English people reached the climax of its righteous fury, and soon the author of the Tract practically confessed the worthlessness of his arguments by going over to the Church of Rome. (Loud cheers.) Again, two years ago a book was published which had been naturally regarded as the manifesto of another section of the English Church. (Applause.) The theology of the “Essays and Reviews” was false enough and dangerous enough. Every clergyman was obliged to declare, in the most stringent terms, his acceptance of the Articles and the Book of Common Prayer, and yet here were six men, who made that declaration at the awful moment when they were ordained to the ministry, who had published a book in which they questioned, renounced, and attacked not only the details of the polity of the Church which they had so solemnly approved, not the mere circumstances of the celebration of a sacred rite, but the very central and foundation principles of her entire theological system.

Spite of this antagonism, the living clerical writers of the “Essays and Reviews” were still receiving the revenues, enjoying the dignities, and exercising the official influence which they obtained on the ground of their subscription to the Prayer-book and Articles. (Cheers.) One of the seven, more courageous or more rash, more frank or more reckless than his brethren, had deliberately developed the process of reasoning by which he had persuaded himself that it was an honest thing to profess one creed and to hold another, and he believed that the objections of these men to our Christian faith could have no claim to be answered while they remained where they were. (Cheers.) But there was another quarter still in which opinions were held and taught which seemed to them certainly to violate the obligations of clerical subscription. Not very long ago 500 clergymen petitioned for a reform of the Liturgy. Why they should want any reform in a book to which they had given their “unfeigned assent and consent,” and which they had declared contained nothing contrary to the Word of God, he should not stop to enquire. (Loud cheers and laughter.) But it was well known that many of the Evangelical clergy would be greatly relieved could they obtain certain alterations in the offices which they were constantly using—especially in the offices for the visitation of the sick, for baptism, and for burial. Dr. Vaughan, late head master of Harrow, was the spokesman of this class; and the reverend lecturer read extracts from his book to justify what he had said. In his judgment the only party in the English Church whose theological system at all approximated to that of the Prayer-book as it present stood, taken as a whole, was that moderate section of the Anglo-Catholic school of which the Bishop of Oxford was the ablest representative. The Bishop of Oxford, on the whole, accepted both the evangelical doctrine maintained in the Articles, and the high sacramental principles which determined the language and the structure of the Liturgy. He had no doubt that there were vast numbers of men in the Church belonging to the three great parties represented by Dr. Newman, Mr. Wilson, and Dr. Vaughan, who conscientiously believed that it was a right thing to play fast and loose with language on behalf of their several theories, to resort to an unnatural excuse, to give a latitude of individual interpretation, which permitted men to take words not in the precise meaning they were intended to bear, but in any meaning they could be made to bear; but the whole theory of subscription seemed to him rotten to the core—(cheers)—and perilous to the moral vigour and spiritual life of all who were obliged to resort to it. They wished to remind the clergy belonging to these three sections of the Church in our day, of the incomparable fidelity of the two thousand men who never dreamt of sophistries like these. (Loud and prolonged cheers.) There was a second reason why they celebrated the Bicentenary—gratitude for that religious liberty which the secession of the 2,000 had helped to accelerate and secure. The compulsory Nonconformity of such a large number of clergymen, some of them among the most eminent men in the English Church, rendered it impossible to refuse for very long toleration to Dissent in general. For ten years, by one persecuting act after another, it was attempted to crush and destroy Dissenters; but they were too numerous to be trodden out. Their strength might be inferred from the fact that within twenty years after the liberty granted by the Act of Toleration, the Presbyterians, Baptists, and Independents founded upwards of thousand congregations, each with its own minister. It was true that then, and long after, their fathers did not build places of worship with graceful spires and columns covered with clustering beauty, and windows rich with purple and gold—(loud laughter)—they did not feel secure enough in their liberties to invest their money in buildings of which new political convulsions might deprive them. (Renewed laughter and applause.) In the trust-deed of his own place of worship, built in the middle of the last century, provision was made for the disposal of the edifice should it ever become illegal to employ it for the purposes of Independent worship. Thirdly, they celebrated the memory of the ejected ministers, because a vast number of the present Dissenting congregations could be traced up to them. There were some churches—both Baptist and Congregational—in the country, which, he believed, were founded at an earlier date; but it was well known that whatever difference of opinion on matters of church polity, and even theological doctrine, might separate them from the ejected members, many of their congregations could trace back to them their line of descent.

But there was a fourth reason why they felt not only justified but called upon to honour the memory of the Two Thousand. Though most of them were Presbyterians, and the body who first set on foot the proposed celebration were Independents, though the one believed in the alliance between Church and State and the other rejected it, many of the reasons which led the Two Thousand to separate themselves from the English Church debarred the present Nonconformists from its communion. In the first place, the two thousand were required to deny the efficacy of any other ordination but that of the Episcopacy; secondly, there were many parts of the Prayer-book to which they objected, and on these and many other points modern Dissenters were at one with them. (Cheers.) Having thus stated the grounds on which they, as Nonconformists, proposed to celebrate the bicentenary of the Two Thousand ejected ministers, the rev. lecturer went on to say that it still might be objected that although in some great points they agreed with the Nonconformists of 1662, yet on other great points they differed from them—that objecting to the Establishment altogether, they were not the body to celebrate men who agreed with an Establishment—that objecting to tithes altogether, they were not the body to celebrate men because they had been deprived of their tithes; and that for these and other reasons they had no right to celebrate them at all. He replied they would have been very glad to give the prominent position in this celebration to other men. (Cheers.) They would have been very willing to occupy a subordinate place—instead of speaking, they would have rejoiced to applaud while others spoke. It was not in their power to render such a magnificent homage to the memory of the victims of the weakness of Charles and the tyranny of Sheldon as other men might have rendered. (Cheers.) There were men—there were clergymen in our own time ministering at the altar of the English Church—who objected, as the Two Thousand did, to the doctrine of Baptismal Regeneration, to language used in the Confirmation Service, to absolution in the Service for the Visitation of the Sick, to the Burial Service; it belonged, he admitted it, to them, rather than to Congregationalists, to do honour to the heroic fidelity and conscience of the men of 1662. (Tremendous cheering.) They could do it in a nobler fashion, on a grander scale. After dwelling upon this subject in the terms quoted in our summary the rev. lecturer went on to discuss the distinction which had been made between two classes of Dissenters. Many, he had said, would take the opportunity afforded by this Bicentenary celebration, to review the whole history of the Established Church in this country, to test the harmony of its principles with the New Testament, to investigate its constitution, and to enquire into its influence on the religious welfare of the English people. Ecclesiastical questions which for a long time had been almost forgotten, would be re-discussed, and all the objections of modern Nonconformists to the alliance between Church and State would be urged and vindicated. Seeing this, it was objected that it was unfair to take the ejection of the Two Thousand as the text from which to argue for the principles of the Liberation Society. His own opinion was that the real objection lay, not to their preaching this sermon from any particular text, but to their preaching it from any text at all. (Loud cheers and laughter.) In discussing this matter, Dissenters had been divided into two classes—the one called "conscientious" and the other "political." For the one class great respect was expressed, and it was said that with them communion and co-operation were possible. The other class were condemned, and it was said that with them no communion or co-operation could exist.

The rev. lecturer proceeded to show that, while the "conscientious Dissenter," so-called, objected to the episcopacy, to certain portions of the Prayer-book, in fact to the Church as a Church, and to the form of religion held by it as a principle, the so-called "political Dissenter" only objected to its connexion with the State, and might, so far as his principles were concerned, agree with every word of its ritual and every sentence of its Prayer-book. He asked, therefore, which was the more dangerous of the two? He also pointed out that while Dissenters were labouring to remove the Church from its connexion with the State, the Church itself was seating her bishops in the House of Lords, allowing them to be nominated by the Prime Minister, giving her patronage to the Crown, and asked whether Churchmen were not rather "political" Churchmen, than Dissenters were "political" Dissenters? (Loud cheers.) He then proceeded to state that his only object in wishing to separate Church and State was to remedy the evil complained of by Dr. Irons—to make her free as the first churches of the Pentecost, to purify her and give her liberty to do the greatest possible good. So earnest was he in this matter that if the cost of separation were the retention of all the property to which she could lay just claim and compensation for the loss of State grants, he would still do all he could to effect that separation. In conclusion, the rev. gentleman referred to the threat of a cessation of that communion which for years past had done Churchmen and Dissenters mutual good, and said that if that cessation were to be the cost, much as they should deplore it, of the free expression of their religious principles as Nonconformists, they had no alternative but to submit to it. At the same time, they should go on praying, as they ever did, that the Divine blessing might descend upon the members of the Church; they would still, although denied communion with living divines of that Church, draw inspiration from her departed great ones, and patiently await that time which should bring about a better understanding and usher in a reign of peace.

The audience rose *en masse*, cheered loudly, and waved hats and handkerchiefs, for several minutes, as the rev. gentleman resumed his seat.

Votes of thanks to the rev. lecturer, proposed by the Rev. S. Bache, and to the rev. chairman, brought the proceedings to a close.

THE REV. J. B. PATON AND MR. BARDSLEY.

Wherever Mr. Bardsley goes he seems to leave behind him the embers of controversy, and is the

means of arousing Nonconformists to an active support of their principles. At Sheffield the Rev. J. B. Paton has taken up the gauntlet thrown down by the State-Church advocate; and at a social meeting held last week to welcome the Rev. R. M. Macbrair, A.M., he replied to Mr. Bardsley's Bicentenary assertions. In the course of his remarks, as reported in the local *Independent*, he said:—

The Rev. Mr. Bardsley and his auditory displayed a simplicity with regard to the origin of Nonconformity which was marvellous. The Nonconformists of 1662 were evangelical—were thorough Protestants and Puritans, and they left the Church of England because she added to herself Papal elements which they abhorred. Their secession was the protest of evangelical truth against Tractarianism and Popery, and it is because we occupy precisely their position that we are Nonconformists. We have indeed lived to learn more truth than they; we do not hold the substantiation of Luther nor the Presbyterianism of Calvin; but all that the men of 1662 held we hold; all that they bequeathed to us we inherit and enjoy. The men of 1662 were Protestants, because they believed the Catholic Church to be anti-Christ—to contain the elements which corrupted pure Christianity in the early times, and which sprung from Paganism and the Devil; and we are Protestants because we accept that truth with them; and we have gone on and learned other truths simply through their having prepared the way for us. We are, therefore, the descendants of the Nonconformists of 1662—firstly, because we legally occupy the chapels which they built, preaching the same doctrines they did, and continuing the same forms of worship which they practised; and secondly, because we are Nonconformists on precisely the same grounds as they, though now we see other reasons for being so in addition to those which they advanced. Charles II. undertook to rule the Church according to the Bible; but the Prayer-book as then existing was afterwards tinkered again and again, every fresh innovation being an addition of some Pagan or Papal element, until the consciences of the Nonconformists, who endured much for the sake of peace, could endure it no longer. The Laudite party, who wanted to bring the Church of England to the Church of Rome, made these innovations. They introduced the obnoxious doctrine of the priesthood, the word "priest" not being in the Prayer-Book before that time. They it was who also authorised the present burial service. How an Evangelical man can remain in a Church which obliges such a service, I cannot understand. A minister of the Church of England in Sheffield not long ago spoke to me about having had to read the burial service over a woman of the most abandoned character—to bury such a woman as a "beloved sister in Christ," in the "sure and certain hope of a glorious resurrection." The men of 1662 said that the cardinal principle of the Church was gone if they permitted this, and they abandoned the Church and their living rather than bring dishonour upon the Church of Christ. The speaker mentioned baptismal regeneration and episcopal absolution as doctrines against which the Nonconformists of 1662 also protested, adding, we are Nonconformists on precisely the same grounds, and continue such because the same scandals are continued. The Evangelical clergy of the present day, in doctrine and theory, occupy precisely the same position as the Evangelicals of 1662, and I want to know how it is that the men of 1662 can remain in that Church, in which their predecessors dared not remain? No doubt the Evangelical clergy of the present day have a mode of reconciling their position in the Church with their consciences; how they can do it, we shall have to ask them during this Bicentenary. We cannot see how they can do it, unless by that infatuation which comes so easily over men when, for the sake of filthy lucre, they stifle the spirit within them. We do not say it is so, but it is a snare into which they are in great danger of falling. Nonconformists did not want to destroy the Church, but to see her raise herself from the degradation of State dependence, by doing which she would attain a power and glory which had never yet belonged to her. (Applause.)

THE REV. G. C. MAITLAND AT SUNDERLAND.

As we stated in our last, the Rev. G. C. Maitland, M.A., delivered a lecture at Sunderland in reply to Canons Stowell and Miller. A published report of his lecture is now before us, and fully justifies the eulogiums bestowed upon it by the local press. The several arguments and statements of his antagonist are taken up *seriatim*, and met in the most conclusive manner. The lecture bristles with telling facts and points. The following opening sentences, on the alleged forbearance of the "National Church" towards Dissenters, may be taken as a specimen of Mr. Maitland's forcible style:—

We are denounced as schismatics because we cannot conscientiously conform to the Establishment. We are compelled to pay for the promulgation of doctrines which we believe to be in direct opposition to the teaching of Scripture; if we dare to refuse we are treated like fraudulent debtors, our goods are seized and sold by public auction, our sons gain the highest honours at our Universities, but they are denied the rewards to which they are entitled because they are Dissenters. We have heard our marriages declared invalid, and ministers have stigmatised those married in Dissenting churches as living in a state of adultery,—our children have been refused burial in the churchyard, although it was the property of the nation;—we have been treated systematically as inferiors, and, in short, subjected to annoyances, disabilities, and insults enough to drive even moderate men mad; and when we attempt to lift up our voices against the system which is the cause of all this persecution, we are denounced as "disturbers of the peace," "political Dissenters," restless, factious, rabid Nonconformists; and those who support the system of which we complain have the coolness to affect injured innocence, and talk of their being unable any longer to exercise their virtuous forbearance towards us. Truly this is adding insult to injury. Facts prove beyond all doubt that the forbearance has been all on our side. This is especially true with reference to the Nonconformists of Sunderland. Even the most zealous Churchman will give us credit for having been remarkably quiet. Let it not be supposed that we have been without provocation. We have had to pocket many petty annoyances. We have had our children taken away

from our Sunday-schools against their own inclination and that of their parents, by the interference and intolerance of the State Church. Our poor have been refused privileges which belonged to the parishioners as a body, simply because they did not attend the parish church. We have seen one of our most benevolent, large-hearted, kind, and generous fellow-townsmen dragged before the magistrates like a criminal defaulter, brought before a civil court in London, and threatened with proceedings in the Ecclesiastical Court, which, had he not been a Quaker, might have ended in his being condemned to imprisonment for life (such is the law), and all because he could not conscientiously pay a Church-rate, and would not allow distraint to be made on his goods because the rate was illegal,—all this we have seen, and yet we have remained quiet. We have committee of the Liberation Society in Sunderland, but in order to keep the peace, to avoid dissensions that might be unseemly in the eyes of the irreligious, and irritate the feelings of the Established clergy, we have never, I believe (certainly never within the last seven years), held a public meeting for advocating the views of that society.

In reply to Canon Miller's statement that Cromwell forbade the use of the Prayer-book, and declared that those who persisted in the use of it would subject themselves to fine and imprisonment, the lecturer said:—

I admit that such was the law enacted by Cromwell. I admit too that some few, but only a few, among the 2,500 of 1643 were good men, and were sequestered only because they would not give up the Prayer-book, although it must be said in justice to Cromwell, he provided that these men should retain one-fifth of their livings. I do not defend Cromwell's act. He did not understand toleration as we do in the 19th century, and not much wonder. Canon Miller himself would not denounce the conduct of Cromwell more strongly than I would, in that matter. But then, I wonder the Doctor does not see, it only furnishes us with another illustration of the evils that inevitably result, from handing over ecclesiastical affairs to the civil powers. Much as I admire Cromwell, I say he was in a wrong position, when, as Lord Protector, or the supreme Magistrate of the nation, he was also legislator for the Church of Christ. I care not how black Churchmen can paint the ejection of 1643 (that is not as long as they keep within the truth). The worse the case which they make out against Oliver Cromwell, and the worse the case against the system of Church Establishments which they uphold.

Canon Miller had said, "It is we who feel that the shoe pinches," and Mr. Maitland thus "improves" the remark:—

I believe those two distinguished clergymen, and many others among the Evangelical party, still have a conscience. They read the writings of some of the ejected, and they find their views perfectly harmonise with their own. The Prayer-book is not revised, but all the objectionable parts remain exactly as they were in 1662. The Act of Uniformity is still in full force. The noble confessors, 200 years ago, were required solemnly to swear that they gave their "assent and consent, *ex animo*, to all and everything in the Book of Common Prayer." With the baptismal service, the visitation of the sick service, the burial service, &c., before them, they felt they couldn't do this, without a series of mental reservations, which they saw amounted to falsehood and even perjury. On the other hand there was nothing but starvation before them, if they refused to conform. All honour be to those noble men! They said, we cannot lie to keep our livings, we will suffer the loss of all things, but come what may, we will be honest men, and keep that which is above all price, *a good conscience*. Now, it is impossible that such men as Dr. Miller, so thoroughly Evangelical in sentiment as he is, can think of the conduct of those men, without feeling somewhat, nay I hope, terribly uncomfortable. The High Church party are the most consistent members of the Church. They take the Prayer-book in its plain and obvious sense—they are sincere and conscientious in their subscriptions. But how the "Broad Church" and the "Low Church," with their belief, are able to keep their consciences and their livings too, is more than I can understand. Every body must see, at a glance, how the proposed Bicentenary commemoration must pinch them. With all affection, we say to our brethren of the Establishment, who feel their consciences uneasy about this matter of subscription, think of the example of those noble confessors, and ask yourselves whether or not you can justify them without condemning your own conduct. Don't keep fighting against your consciences, in the hope that the Prayer-book will be revised, or the bonds of subscription relaxed. Would you justify a man in being dishonest for a week, because he thought he saw his way clear to becoming honest after that time? By no means. Apply this to yourselves, and as you value an unburdened conscience far more, I hope, than the richest living, come out *at once* and be free men.

It seems that in his lecture Canon Miller charged Mr. Maitland with telling "an astounding lie" in having said that "the education of the country owes nothing to the clergy." Mr. Maitland pointed out that this expression appeared in a book (long since out of print) published twenty years ago, when the position of the clergy, in reference to education, was very different from what it is now. He was quite sure that Mr. Maitland would not say all now which he said then.

WHAT THE COMMEMORATION IS AND WHAT IT IS NOT.

The Rev. J. B. Lister, of James-street Congregational Chapel, Blackburn, concluded a lecture on Sunday evening, the 2nd inst., on "Black St. Bartholomew"—one of a series he is delivering on the History of the Church of Christ—with the following very eloquent and discriminating remarks. In reference to one of the allusions of the minister, it may be stated that the Rev. Dr. Robinson, at a recent Church Pastoral Aid meeting, said that, "if a political cur arose there against the Church, he would tie a tin kettle to his legs and make him a spectacle to the town."

I honour these two thousand heroes, not because they came up to my standard, but because they came up to their own; not as Dissenters of the nineteenth century,

but as Dissenters of the seventeenth; not because their scruples would be my scruples, but because they dared, in an age of subserviency and profligacy, to have scruples; not because they knew everything of Christian liberty and principle and truth, but because they honoured what they knew; not because I see in them the founders of my principles, but the opponents of principles antagonistic to Christian liberty and spiritual manhood; not because their convictions drove many of them into association with Independent churches, but because they would not suffer themselves, for the sake of self and place, of Parliament and King, of wives and children, of personal ease and comfort, to deny God, to dethrone conscience, to clip the soaring wing of heavenward loyalty, and to leave a profligate, dissolute, and abandoned age to nothing but profligacy, dissoluteness, and abandonment. Are we triumphantly told that they were not our fathers and founders? The merest tyro in history never said or thought they were. Are we told they were not Dissenters in our sense of the word, and that therefore we have no claim to kinship with such men? I reply, that it is tolerable evidence of a man's Dissent when, rather than assent or consent, he leaves a certain stipend for no stipend at all; and if he does not walk with us on the old ground of religious freedom quite as far as we go, we are thankful to have his company as far as he finds ours pleasant. Is it said, these men were sequestered to make room for others who had been sequestered before? I reply that, supposing it to be so, I have yet to learn that one wrong act justifies another, although I admit that in this world extremes often meet, and that the sin of over-laxity to-day will lead to the sin of over-severity to-morrow. Is it said that if we, in this Bicentenary year, make this wholesale expulsion an engine from which to discharge deadly shot and shell against the principle of an Establishment, as such, it will be at the risk of the malediction and persecution of the men who have ever been found ready and willing to officer the dominant Church and to guard it from Dissenting defilement? I reply that we are not careful to answer those who indulge in vain threats. Nor are we afraid of the "tin-kettle" with which a reverend doctor, who has the cure of souls among us—very irreverently as we think—attempts to frighten us out of our propriety. Possibly the kettle may trouble other dogs besides the one to whose tail it is tied. And, perhaps, if all spirit have not left the animal previously, he may give a gentle rebuke to the foolish hand which holds this very musical instrument, and ties the string. Would it not be infinitely better, more becoming and more dignified, to show us that we are wrong in our historical readings—that these two thousand, whose brave act we commemorate, were not pious men—that they did not leave the Church because of their piety—that there was no such act as the Act of Uniformity—that there was no St. Bartholomew's-day, either in France when the Huguenots were butchered, and when Paris became a sea of blood; or in England, when Charles, the gay cavalier, wanted the light of piety to be quenched, and the mark of a cold, stale, flat uniformity to be branded on every tender conscience and freedom-loving man? We are open to any correction which fuller research or ampler knowledge can give. We are not particular as to the quarter whence the knowledge comes. We will thankfully accept it from Papist or Protestant, Evangelical or Puseyite. We are anxious to get at the truth of history, for we believe history to be philosophy speaking by example. And if we possess the truth already, according to the testimony of all historians, then we shall not fear to honour it, or to honour the men who had it, or to honour the God who gave it, because some ecclesiastics may frown, or some would-be intoleraents and exclusives may condemn. You will hear of this matter again as the year advances. In our own county the Independents have determined to preserve the memory of these men by raising a fund of 30,000/- to assist in the building of thirty chapels. In other parts of England efforts on a similarly large scale are being made. If these old Nonconformists stir us up to any neglected duty—if they bring back to our remembrance any forgotten truths—if they teach us the sacredness of any man's conscience, be he Christian or Infidel—if they warn us of the intolerance of narrow-minded sectarianism—if they beget within us more reverent homage to the Divine Word, and to the Divine Spirit by whom the Word was given, and to the Divine Son to whom the Word and the Spirit bear testimony—if they teach us to hold liberty without licence, and to seek unity without uniformity—if they prompt us to the renunciation of selfish ease and indulgence that God may be glorified and the spiritual interests of men promoted, then, for ourselves, while we thank God that 1662 had martyrs and confessors, we will also thank him that 1862 has children of the prophets, who honour the names of the dead, and transmit their virtues to the living!

THE PRESBYTERIANS OF LONDON.—A large and fluent meeting of ministers and office-bearers of the English Presbyterian and the United Presbyterian Churches was recently held in Dr. Hamilton's Church, Regent-square, London. The subjects of conference were "The Mission of Presbyterians in England" and "The Presbyterian Celebration of Bartholomew's Day." Drs. M'Crie, Lorimer, Hamilton, and Edmond; Mr. Redpath, Mr. Ballantyne, and Mr. Skur, ministers and laymen of London, took part in the proceedings, the interest of which was materially increased by the presence of the Rev. H. M'Gill, of Glasgow, and Dr. A. Thomson, of Edinburgh; John Henderson, Esq., of Park, in the chair. One feeling pervaded the meeting, and that was, that as on the 24th of August, 1662, two thousand Presbyterian ministers were ejected from their churches in England, silenced and driven from all the towns in the kingdom, where alone they could earn a living, even by teaching, their true representatives in faith and practice should, in 1862, combine to hold forth the principles of these departed worthies, and establish a broader platform from which, in days to come, may be proclaimed, as of old, those truths which make no peace either with Rome or with Rationalism. It was decided that an effort should be made by the English Presbyterian Church to raise 10,000/- towards the endowment of a college for the education of ministers in England, as a suitable commemoration of the great event; and

further, that a course of six lectures be given during the spring and summer, by the ministers of both sections of the Presbyterian body in England. The object of these lectures will be to disseminate among the people true historical knowledge with regard to the facts of the Ejection, and the lessons and motives to be derived from it. The first of the course was delivered in the Presbyterian Church, Regent-square, on Monday last, by the Rev. R. Redpath, M.A., "On the Rise and Progress of Puritanism in England."

HOLLOWAY.—A lecture on "St. Bartholomew's Day, 1662," was delivered in the School-room, Waritors-road, Holloway, on Friday evening last, by Mr. Charles Miall. The Rev. A. Haanay, of Dundee, who has been supplying the pulpit lately occupied by the Rev. J. A. Morris, was called to the chair, and introduced the lecturer with some forcible observations on the importance of the subject, and the necessity of insisting on honest subscription on the part of those who took upon themselves the functions of ministers of the Gospel, and of striving to reach the consciences of the clergy by means of public opinion. Mr. Charles Miall, after giving an outline of the well-known incidents connected with the Ejection, pointing out the noble self-sacrifice of the Nonconformists of that day, and dwelling upon the lessons taught by them, contrasted 1862 with 1662. In the lapse of two centuries, the Nonconformists had grown from a few thousands to a numerical equality with the members of the Church of England, though having none of the advantages of State favour, national property, or the support of the high and wealthy of the land. The 2,000 Nonconformist divines of 1662 are multiplied sixfold in 1862, and their spiritual vitality during the interval has inoculated the very Church that cast them out. But one thing remained unchanged, the Prayer-book, which was the instrument used for expelling the confessors of St. Bartholomew's Day, and was still the symbol of Church intolerance. It was shown from extracts read from that book, and on the testimony of clergymen, that Tractarianism was the real creed of the Book of Common Prayer, and that the Evangelical clergy were only Dissenters in the Church. The glorious stand for liberty of conscience made in 1662 was the property of no denomination. It was a lesson and example for all men in all time. The immorality of the present system of subscription was dwelt upon, and the remarks of the *Athenaeum* quoted that "a fabricated balance-sheet and a false subscription were fruits of one spirit." It was contended that if the Puritans of 1662 were right, those clergy who, in the present day, hold the same doctrinal views and live under the same system are wrong; that any revision of the Liturgy was hopeless—for, as the Archbishop of Canterbury said, a verbal change would not be worth having, while a doctrinal revision would create a revolution in the Church. The lecturer, in conclusion, showed that the clergy who felt the bondage of their position could obtain freedom in the same way as the Nonconformists of two centuries ago. A vote of thanks to Mr. Miall was moved by a gentleman in the body of the meeting, and seconded by the Rev. John Corbin, secretary of the Congregational Bicentenary Committee. Both gentlemen urged that the question should be prominently brought before the inhabitants of Islington and its neighbourhood, and commended the moderation of the lecturer, whose strongest passages were quotations from the Prayer-book and the opinions of clergymen. The meeting was afterwards addressed by W. Heaton, Esq., and J. Cook, Esq., both of whom followed up the suggestion that combined action should be taken in the borough of Finsbury to commemorate, in the most public manner, the Ejection of 1662. The vote of thanks to the lecturer, and a subsequent vote to the chairman, were carried with acclamation.

CAMBERWELL.—The first of a course of lectures on Nonconformity at Camberwell Hall was delivered on Wednesday evening, Feb. 26, by the Rev. D. Nimmo, of Clifton Chapel; subject, the Church Principles of the New Testament. The constitution of the church, as Divinely appointed, was one of liberty and purity, each congregation of believers maintaining and controlling their own proceedings, and admitting to their fellowship only those whose profession and conduct spoke their acknowledgment of Christ as their head. The lecturer concluded by contrasting these characteristics of the New Testament Church with the necessary working of a State Church, whose forms of worship and matters of belief are regulated and enforced by laws made by Parliament, and whose communion includes the whole nation. Last Wednesday evening, the second lecture was delivered by Rev. R. W. Betts, of Hanover Chapel, Peckham, on the Church of England, 1662. The lecturer gave an historical sketch of the rise of the Protestant Church in this country, from the time when Henry VIII. threw off the domination of the Pope, to the accession of Charles II., showing the various ways in which the temporal power dealt with the religious belief of the nation. The causes which led to the passing of the Act of Uniformity in 1662, the heroic conduct of the 2,000 Nonconforming clergymen who gave up their livings and means of subsistence, rather than act against their conscientious convictions, and the various acts of persecution which followed, were ably alluded to. The lecturer, in replying to the charge that Nonconformists of the present day could not identify themselves with those of 1662, urged that while our Church polity might differ from theirs, we could claim a common sympathy with them as Englishmen, and could admire and imitate the noble stand they made for the rights of conscience; that we in the

present day have to deal, not with the Act of Uniformity of Elizabeth, but with the Act of Uniformity of Charles II., which requires assent and consent to all and everything contained in the Book of Common Prayer, and to which the Nonconforming ministers of 1662 declined to subscribe. Both lectures were listened to by an attentive and sympathising audience.

DEVONPORT.—The Rev. John Stock, of Devonport, is engaged in the delivery of a course of lectures on the Act of Uniformity and Congregational Independence. So far these lectures have attracted much attention, and have been extensively reported by the local press. They are in course of delivery at Morice-square Chapel, Devonport. A general wish has been expressed for their publication.

BRISTOL.—At a recent meeting in this city of influential Nonconformists of various denominations, it was determined to celebrate the Bicentenary of the Ejection of 1662, by a series of united meetings, including a course of lectures by leading Dissenting ministers of the city.

NORWICH.—The Rev. G. Gould is delivering a course of lectures on Nonconformity at St. Mary's Chapel, Norwich, on alternate Wednesdays. Commencing at the conquest, the rev. gentleman has already traced the rise and spread of Nonconformity down to the Act of Supremacy, and the next subject will be "The History of the 'Book of Common Prayer.'

BURNLEY.—In this town a series of lectures on Sabbath evenings is in course of delivery, by the Rev. J. T. Shawcross, on the History and Principles of the Nonconformists, and the Rev. Samuel Bowen announces a lecture for this week on the Ejected Ministers. These lectures, probably, have something to do with a recent visit from the Rev. J. Bardsley.

CONGREGATIONAL CONFERENCE AT HERTFORD.—At a meeting held recently in the Shire Hall, Hertford, C. A. Bartlett, Esq., of Hitchin, in the chair, it was resolved, after the reading of a paper by the Rev. James Woonscott, that a Congregational Union be formed for the county, and that measures be taken for commemorating the Bicentenary of 1662 in accordance with the proposals of the Congregational Conference in London. The resolutions were moved and seconded by the Rev. T. Hill, of Cheshunt; the Rev. Dr. Leask, of Ware; the Rev. W. Griffith, of Hitchin; the Rev. J. Wood, of Sawbridgeworth; the Rev. D. Davies, of Thetford; the Rev. S. Perry, of Baldock; and the Rev. J. Vine, of Hoddesdon.

ST. HELEN'S, LANCASHIRE.—The Rev. J. A. Macfadyen, M.A., is delivering a course of monthly lectures illustrative of the principles of Nonconformity. The following are the subjects:—Nonconformity, what is it?—Nonconformity under the Tudors—Nonconformity, its theology: Baxter, Howe and Owen—Nonconformity, its statesmanship: Oliver Cromwell—"Black Bartholomew": its facts—"Black Bartholomew": its results—Dissent: when did it decline?—Congregationalism in St. Helen's—Congregationalism in Wales—Congregationalism in Scotland: the Haldanes—Congregationalism in America: the Pilgrim Fathers—Congregationalism: its present condition and future prospects. These lectures, which are delivered on week evenings, have thus far been attended with much success. St. Helen's is the oldest interest in Lancashire, and was occasionally visited by Matthew Henry and others in 1710, or thereabouts.

THE LIBERATION SOCIETY LECTURES.

HARTEPOOL.—On Thursday evening last, in accordance with previous announcement, the Rev. William Walters, Baptist minister of Newcastle, delivered a lecture, entitled "The Liberation Society, what it wants and why it wants it," in the lecture-room of the Temperance-hall, Hartlepool, which was crammed on the occasion by a respectable audience, comprising representatives of every Dissenting community in the town, and a small compact band of Churchmen, who prominently expressed their feelings of disapprobation during the delivery of the lecture. At the hour appointed for the opening of the proceedings the Mayor of Hartlepool (W. Gray, Esq., who had previously consented to preside) came upon the platform, accompanied by the lecturer, the Revds. G. Allen (Independent), J. Douglas (Presbyterian), and H. Downes (New Connexion Methodist). Immediately after were the Rev. H. B. Triarom, vicar of Greatham, and master of Greatham Hospital; the Rev. J. Rudd, vicar of Stranton; the Rev. J. G. Rowe, incumbent of Christ Church, West Hartlepool; and the Revds. L. Paige, incumbent, and C. E. Palmer, curate of Holy Trinity, Hartlepool. The Mayor, in briefly introducing the lecturer, repudiated most distinctly the view of the oath which had been administered to the members of the Council on their entering upon that office expressed by a clergyman present, and held that that oath simply meant that he in his office of councillor should not use the influence he thereby possessed for the subversion or injury of the Church of England—(cheers, and "No"); but there he was—not as a councillor, but as an inhabitant of Hartlepool—presiding at a meeting of the inhabitants of Hartlepool to hear a lecture which he was glad to be present with them to hear. Mr. Walters delivered a very telling lecture which was frequently interrupted by the applause of the audience and oftentimes by the remarks and ironical cheers of the clerical gentlemen present, as proof after proof was cited of the unjust principle and unsound working of the State Church. Towards the close the lecturer justified the political action taken by those who wished to get rid of the evils he had depicted and been tempted also to satirise. Recent instances of clerical bigotry and intolerance—

the opinions of the *Record*, the *Guardian*, and *English Churchmen*, on the education of the poor—were cited, as outgrowths of the system he had ventured to pourtray; and, having cited the admissions of living statesmen and bishops that the voluntary system was best for the colonies, he submitted that what was good for the daughter might be tried by the mother with advantage. The Queen's proclamation concerning India, when that country was brought directly under the rule of the British Crown, endorsed as those sentiments were by the Earl of Carlisle and Mr. Gladstone, and the principle embodied in the recent exclamation of the Bishop of Oxford at Chester—"No man should be punished for his religion, disgraced for his religion, or suffer for his religion"—he extolled; declaring that all that the Liberation Society required was that that principle should be applied in all its integrity to religious matters and religious men in this country. He concluded by an appeal to the clergymen present to recognise in the proposed "liberation" a real good to spiritual religion, and by an appeal to Nonconformists to prepare themselves for the coming struggle—not to dally with temptation, not to be disengaged by occasional defeats—to let faith in the goodness and ultimate success of these principles inspire their hearts with hope. (Loud and long-continued cheers, mingled with hisses.) At the close of Mr. Walters' lecture, the Rev. H. B. Tristram rose with his clerical brethren around him, and many of the audience also got upon their legs amid loud cheers and counter cheers. The rev. gentleman denied at some length various statements made by Mr. Walters, and in the course of his remarks called the Liberation Society the "Put your finger into your pocket, and rob the poor man society."

He had been in the United States and in many of our colonies; and he had officiated in American churches—voluntary churches and endowed. He had seen the working of all the systems, and he told them that what Dissent did was this:—It did much for the middle classes and those who could pay their pew-rents, but nothing at all for the masses. He could tell them of nine Dissenting places in Liverpool that were, seventy years ago, near the water-side—seven had been removed four or five times, but the population had remained there and had increased: the wealthy people had moved, and the chapels had moved with them, and the churches had remained for the poor. He said that the Liberation Society was doing a most illiberal thing, and it was a pocket society; that the Church of England was advancing the truth of God, both by endowments and by voluntary efforts; but that this society was trying to overthrow the Church and rob them of their endowments.

A good deal of irregular discussion then ensued, which is thus reported in the local paper:—

The Rev. C. E. Palmer (formerly a Dissenting minister):—I know as well, perhaps better, than the gentlemen on the platform, what is the feeling of the more respectable classes of Dissenters. I know the more spiritually-minded disapprove of the proceedings. (Laughter and cheers.) With regard to my motives, one little statement which I will make, will command itself to every Englishman. I was a Dissenting minister with 300/- per year, with the chance of a rise. (A laugh.) I am now a curate of the English Church here, at 90/- per year. With regard to Dissenters generally I beg to say that I believe that their ministers strive to do the work of God faithfully and earnestly, and that the Dissenters are good, earnest men. Some of my dearest friends are Dissenters, some of my oldest friends, and some I hope I shall retain as such to the end of my life, and some of these are ministers, and amongst my most valued correspondents. I can say to-day, like Sir Morton Peto, that with them I wash my hands of the society which calls itself the Liberation Society. I ask you, whether this person, whoever he may be—(Uproar.)—Mr. Walters: It is all right, the gentleman does not know me. (Cheers.)—The Rev. C. E. Palmer: I ask you whether it would not have been better for Hartlepool, for the interest of religion in Hartlepool, if he had kept in his own place and not come here to disturb the town. (Cheers and hisses.) There is not one true well-meaning and spiritual Dissenter here—(Oh, oh) but will admit that we have far too much to do here in overtaking the spiritual destitution of the place, to afford the time to quarrel with each other.—Rev. Mr. Downes: There is no need to quarrel.—The Rev. Mr. Palmer: Could we not all have been better employed than in listening to this lecture—a mere string of anecdotes—the speaker—Mr. Taylor: No, the reader.—Mr. Walters: Oh, of course, nobody reads in the Church of England. (Laughter.)—Mr. Henry Taylor: That gentleman who is addressing you is not reading. (Cheers.)—The Chairman: Oh, he has been a Dissenter. (Laughter.)—The Rev. Mr. Palmer: I am proud of having been a Dissenter. I could tell you, ladies and gentlemen, much about Dissenters—in point of fact it is the great disgust with which these people have filled my soul, which has tended to make me what I am. (Cheers and laughter.) The audience by this time had dwindled to a very small number—the Mayor and his supporters on the platform had departed—and the residue of the company also dispersed shortly after ten o'clock.

WEST HARTLEPOOL.—The Rev. W. Walters also lectured last week in the Athenaeum, to a good audience of highly respectable people. The Rev. W. Thomas, Independent minister, presided, and as there was no opposition, there was none of the excitement attending the lecture in the adjoining town.

STOCKTON.—Mr. Walters had an excellent audience in the Temperance Hall—indeed, it was the largest the society has yet had in the town. The Rev. J. Kightley was chairman, and thanks to the lecturer were proposed by J. Dodson, Esq., a member of the Society of Friends, and seconded by the Rev. W. Leng (Baptist).

NORTHAMPTON.—A lecture on the "Church of England in 1862" was delivered in the Lecture Hall of the Mechanics' Institute, on Thursday night, by Mr. J. Carvell Williams. There was a very large attendance, and a good sprinkling of Churchmen;

some clergymen being among the audience. John Perry, jun., Esq., was in the chair. The lecturer said that his object was to explain why Dissenters agitated against the Church Establishment, and he proceeded to show that notwithstanding recent improvement in the Church, its legal structure, and the principles of its administration, were as radically bad as they were during the period of spiritual deadness of the last century. The improvement effected in the Church had been the result of voluntaryism, which formed no part of the Establishment. The Church in 1862 was like an old house with a new front, and he was going to show them the inside of it, that they might see the system which the Church Defence Societies defended, and for objecting to which conscientious men were denounced as the offscouring of the earth. At the close of the lecture, which was full of facts, many of which were stated in the words of Churchmen, the Rev. J. T. Browne proposed that the lecturer be thanked for the great ability with which he had put before the audience most valuable information. The motion being seconded, the Rev. F. P. Lawson, curate of St. Peter's, begged to say a few words. It would be ungracious, he said, to offer any opposition to the vote of thanks to a lecturer who, he admitted, had treated his subject, upon the whole, in a fair and temperate manner; but he wished to remind the audience that they had been shown one side of the subject only, and there was another and a very different side to it. Many of the evils which the lecturer had pointed out to them he fully admitted to be so; but he did not agree with him in what he had said as to the bondage of clergymen. He felt himself in no such bondage, and any man who did feel so might release himself, and turn Dissenter. He was as anxious as the lecturer that the Church should be reformed; but he did not wish to see in it the hands of the Liberation Society—a society originated by infidels, whose object was not its reform, but its destruction. Mr. Williams reminded Mr. Lawson that he had expressly stated that he should exhibit the opposite side to that which was commonly exhibited. Mr. Lawson was mistaken in his idea of the men who belonged to the society. This brief colloquy was carried on in perfect good temper, and listened to by the audience with an equally creditable absence of ill-feeling. Mr. Lawson was listened to with attention, and occasionally applauded as well as his antagonist.—*Abridged from Northampton Mercury.*

BANBURY.—Mr. Williams delivered the same lecture in the Corn-Exchange, Banbury, on Monday night, when there was a large audience. The Rev. W. Robertson presided, and said he was glad, as a comparatively new-comer in the town, to give his adhesion to the movement the lecturer sought to promote. At the close, in expressing the thanks of the meeting to Mr. Williams for his brilliant lecture, he pointed out that neither episcopacy, nor other essential peculiarities of the Church of England, would be effected by the great reform which had been shown to be necessary to obtain all other reforms within its pale. The Rev. W. T. Henderson, and Messrs. Brooks and Cubitt, also spoke in proposing votes of thanks.

BOOTLE, LIVERPOOL.—A public meeting of the friends of the society was held in the school-room of the Baptist Chapel, on Tuesday, the 25th ult., Mr. R. Johnson, in the absence of Charles Robertson, Esq., in the chair. The speakers were Mr. Arnott, the Rev. W. M. Taylor, M.A., and Mr. George Kearley, a deputation from the society.

IDLE, NEAR LEEDS.—A correspondent at Idle, near Leeds, says:—Thanks to the Church Defence Association, the Liberation Society has been, for the first time, publicly and thoroughly ventilated here during the month. On Monday evening, March 3rd, the Rev. T. A. Stowell, son of Canon Stowell, of Manchester, lectured in the Church school, on "The Liberation Society and its Designs," looking at this society through the distorting medium of State-Church spectacles. The Rev. S. G. Green, B.A., of Rawdon College, was present on the occasion, and on Tuesday evening, March 4, according to previous announcement, he lectured in the Independent School, on "The Ultimate Aim of Dissenters in reference to the Established Church;" replying to Mr. Stowell's lecture of the previous evening in a masterly and triumphant manner. The room was densely crowded, not far from 400 people being present. Silas Scott, Esq., of Shipley, occupied the chair. In moving the usual votes of thanks, Mr. F. Audeley, the Rev. Mr. Rowson, Baptist, and the Rev. S. Dyson, Independent, made brief and pertinent observations on the general question. At Mr. Stowell's lecture, a gentleman who rose at the close to ask a question, was peremptorily told by the chairman, the incumbent of Idle, that he could not allow it. At the close of Mr. Green's lecture discussion was invited. Numbers of Nonconformists, with commendable patience and fairness, heard both sides.

MISSIONARY INTELLIGENCE.

The American Missionary Board thus describe their successes in the Sandwich Islands:—

All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian Churches. The nation recognises the obligations of the Sabbath. Houses for Christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure connexion with the world, before our Christian mission, that the people have a strong remaining tendency to licentiousness, which the Gospel will scarcely remove till a more general necessity exists for industry and remaining at

home. The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the Government, exceeds fifty thousand dollars (10,000). The Bible, translated by the labours of eight missionaries, was in the hands of the people before 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilisation. Since the press first put forth its efforts in the language, on the 7th January, 1822, there have been issued nearly two hundred millions of pages.

The Rev. S. Crowther, of the Church Missionary Society, says respecting the Niger expedition:—"Land had been purchased and a station established, named Akassa, on the left bank of the Nun mouth of the river, as a basis for future operations, and a means of securing communication with the interior stations of Onitsha and Ghebe. 'Many visits,' writes our native missionary, 'have been made here from the Brass River (another mouth of the Niger), and the admirable situation of the Mission House almost induces some already to make up their minds to take land here; and should the Niger be once opened to commerce, the whole eastern bank will be rapidly occupied by merchants.'

The Rev. P. S. Royston, who has been the society's agent in South India during six and a-half years, says, as the result of his experience, that the number of native agents, congregations, and communicants had considerably increased during that period. Ten thousand souls had been added to the church in Tinnevelly. There had been visible improvement, both as to the deepening of vital godliness in individuals, and as to the expansive and missionary character of the native church at large. The three institutions at Palamcotta for training native agents were full of promise. The Harris School, at Madras, was succeeding in attracting a large number of young Mohammedans, and was most hopeful.

PROTESTANTISM IN ITALY.

The correspondent of the *Daily News* at Florence writes:—Much has been said of Protestant proselytism in Italy, which doubtless is progressing fairly, and in many cases is doing efficient work. At Naples meetings are held four times a week by the so-called Italian Evangelists, in a room off the Toledo. The expounder of the new doctrines is the advocate Vincenzo Albarella d'Aflitto, who has as many, it is said, as 200 hearers, to whom he expounds the Gospel. He is reputed to be an eloquent preacher. In his discourses he makes frequent allusions to the political state of Italy, her late innovations, and future hopes. He writes tracts which are widely circulated; and is vice-president of a society of operatives, of which Garibaldi is the patron. Nor is the Signor Albarella d'Aflitto alone in his good work. The Marchese Cresi is another workman in the same field. The latter is also superintendent of a very important institution, a school for Neapolitan children, girls. They are at present thirty in number. The school is provided with a very good teacher and an assistant. The girls, who are from ten to thirteen years old, are taken from the lower classes of society. The parents have often had a hard battle to fight with their own priests, who have interfered to prevent the young lambs from straying from their flock. But the advantages of the new style of teaching, in its bearing on the whole conduct and character of the children, have been so evident that they have courageously borne the brunt of priestly complaints. There are, it is said, as many as 400 priests in Naples associated for the purpose of effecting, if possible, certain reforms in the discipline of their own Church.

In Florence, the independent Italians (as the adepts may be called, for they belong to no special branch of the Protestant community, and have a ministry of their own) have schools for their children where the Scriptures are taught. Schools for both sexes have been organised by Signor Ferretti, himself a zealous and able evangelical teacher. Religious and moral instruction is imparted in these schools. They are attended by 150 day scholars, and by large numbers in the evening. M. Ferretti intends, if possible, to enlarge the institution, so as to impart the new teaching to 500 scholars. On Saturdays, in the evening, M. Ferretti holds his meetings on the ground floor of the Palazzo Borghese. The congregation consists of some 170 and 180 persons from the respectable lower and middle classes. The bearing of the whole assembly is remarkable for earnestness and attention to the service. The Madai are now here in Florence amongst the useful workers in the new field. These autonoms have a second place of worship in the "Via Borgo Vittoria Emmanuel." Their number altogether is calculated to be between 300 and 400. Their teachers, besides Ferretti, are the Sig. Qualtieri (formerly a priest), and the Sig. Magrini. They have no regular ministry, but the most talented amongst them naturally rise to the surface, and assume the teaching of the flock.

At Leghorn a sturdy battle was fought for religious freedom by a young Waldensian pastor, Ribitti by name, who was twice banished from Leghorn (against the constitutional law of the country), and twice recalled through the intervention of the Baron Ricasoli. He has since his return courageously maintained his footing as a minister of the Gospel, and is now generally held in respect for his resoluteness and spirit by those very people who had wished

to persecute and drive him away. Leghorn has now one of the most thriving congregations in Italy. It is said, on good authority, that in the month of June last 11,651 tracts and religious publications were sold in that strictly Catholic town, and the number of Bibles sold is at the rate of forty-eight per month. At Pisa the Independent Evangelists have met with continued repulsion, and not unfrequently with insult and aggression. The reason for this lies in the ill-will borne towards them by the students, the all-dominant class in that otherwise quiet university town. Thus has there been a division amongst the Italians into three parties: the self-seeking priests, and fanatical prelates, holding to dominion, and caring little for the true faith; the utterly indifferent on religious matters (this perhaps being the largest class); and a few simple souls, sincere and fanatical, who hold on blindly to the past, fear all innovation, and adhere to the temporal power through terror of change.

IPSWICH.—A course of Bicentenary lectures will be delivered in this town, in the Corn Exchange. The following have been arranged thus far:—Tuesday, March 18.—“The Ejection of 1662—The causes which led to it.” By the Rev. E. Jones. Tuesday, March 25.—“The Act of Uniformity; how it operated in 1662; how it should operate in 1862.” By the Rev. T. M. Morris. Tuesday, April 1.—“The relation which the Ejection of 1662 sustains to Dissent in its present form; or the development of Nonconformity.” By the Rev. James Webb.

ENROLMENT OF CHAPEL TRUST-DEEDS.—Mr. J. W. Pye-Smith, in a letter to the *Leeds Mercury* on the enrolment of chapel and other trust-deeds, points out that “the act commonly but erroneously called the Mortmain Act,” has been made to apply to all trust-deeds, whether the property be given or purchased. All deeds relating to such property must be enrolled, as an act of last session, passed on the 17th May, 1861, provides for the restoration of titles defective through want of enrolment, if the enrolment is completed within a year from the passing of the act. Mr. Pye-Smith has found in his experience many cases where enrolment has been neglected, and he strongly urges that ministers or officials connected with chapels or other trust property should at once find the deeds and “submit them to a solicitor conversant with the law upon the subject, that he may advise what, if anything, may be requisite to establish the titles derived under them.” As the time for doing this is now very limited, action should be taken forthwith.

REVISION OF THE LITURGY.—The *English Churchman* publishes the following skit on one of Lord Ebury's measures:—

LORD EBUARY'S “PUBLIC WORSHIP BILL.”

“If the Minister think well.”—(See the Bill, *passim*.)

First, “If he think well,” each minister may Omit most of the “Psalms,” upon every day; The “Lessons,” likewise, he may change, and cut down, And fear nothing worse than Episcopal frown:

Then, “If he think well,” the “Litany,” too, Or the “Ante-Communion,” pass from our view; And sundry small matters, o'er many to mention, To suit youthful minds that cannot bear tension:

Or, “If he think well,” the entire “Morning Prayer,” And the “Litany,” whole, the same fate may share; Provided “Communion,” with Sermon included, Shall be said in the Church when these are excluded:

Last, “If he think well,” and the “Evening Prayer” Has been said, or will be, this Act doth declare Each Minister may, without any control, His own Service use, but compiled from the whole.

[Proposed addition to last clause, prepared by the “Liberation Society.”]

And, “If he think ill” (a very possible case) Through Bible and Prayer Book let him lead a free chase; And give in exchange for a dull Uniformity Shreds and patches to make up an endless Deformity.

QUEEN ANNE'S BOUNTY.—The annual account of the governors for the year 1860 has been laid before Parliament. The receipts of the year from firstfruits and tenths amounted to 13,504*l.*, and the income from capital was 83,908*l.*, making together 97,412*l.* Gifts in favour of particular benefices, and benefactions for the augmentation of livings (exclusive of the value of houses, lands, and stipends granted to the governors), amounted in the year to 19,784*l.*, besides endowment trust moneys, 14,920*l.*, together with 7,946*l.* Bank Annuities, and 7,750*l.* railway stock transferred to the governors. On the other side of the account we find 80,706*l.* described as paid to the clergy, 6,490*l.* absorbed in salaries and office expenses and 1,209*l.* paid for solicitors' charges, besides that 410*l.* costs and charges were allowed as incurred by incumbents upon sales during the year of bounty lands belonging to benefices, and producing 37,061*l.* The sum of 48,118*l.* was received in the year from mortgages paid off, and 57,553*l.* was lent on mortgage in the course of the year to build, &c., glebe-houses, 19,878*l.* paid for the erection of residence houses, and 23,382*l.* invested in the purchase of houses, lands, ground rents, and tithe rent-charge. Stock of the value of 37,861*l.* was sold for general purposes, and stock costing 60,763*l.* was purchased for general purposes. The auditor describes the account as “examined and found correct,” whatever that may mean. There is no statement of the assets, appropriated and unappropriated, of this great corporation.—*Times*.

ILLEGAL CHURCH-RATE AT KINGSTON.—At the sitting of the Surrey County Bench at Kingston on the 20th ult., Mr. William Worsfold, of Chobham, farmer, was summoned at the instance of Mr. Samuel Lowndes, one of the churchwardens, for refusing to

pay the sum of 2*l.* 13*s.* 2*d.*, the amount of a Church-rate. Mr. Lowndes conducted his own case, and Mr. Bennett, of Serjeants'-inn, appeared for the defendant. Mr. Lowndes stated the circumstances under which the rate was laid, and said that its validity had not been disputed in any ecclesiastical court. Mr. Bennett put a few questions to Mr. Lowndes upon the items in the estimate, and inquired of him, if he had a faculty from the Ordinary for some of the additions therein mentioned. Mr. Lowndes replied that he had not. Mr. Bennett then submitted to the Bench that such being the case, the summons could not be sustained, for the rate was illegal, as it was imperative that a faculty must be obtained from the Ordinary, to authorise such additions as had been made, and which appeared in the estimate—for instance, an iron safe, 30*f.*, for the parish registrar's deeds and plates, and 5*f.* for a cupboard to put the surpluses in. These were the two chief items objected to. He (Mr. Bennett) contended that the Bench had no jurisdiction. The magistrates were of the same opinion, and dismissed the case. Mr. Lowndes said that they should apply to the Ecclesiastical Court.

THE WEEKLY CONSERVATIVE ORGAN AND THE CHURCH-RATE QUESTION.—The *Press* denies the right of the *Daily News*, as the advocate of anti-Church-rate agitation, to ask the opponents of Sir J. Trelawny to propose any scheme on the subject, on the following grounds:—

We think it very doubtful whether the present time is propitious for bringing forward a plan which would secure the just rights of the Church and remedy the admitted anomalies of the existing law. We are strongly inclined to believe that such a measure can only advantageously emanate from a powerful administration. To carry such a measure through Parliament requires the influence of the Government; and we are, therefore, disposed to think that matters must remain as they are until the accession of a Ministry with the disposition and ability to deal with the controversy in a constitutional spirit. From the present Ministers we can expect nothing. Even had they not stultified themselves by supporting a measure which in former years many of them most energetically denounced as a death-blow to the Church, their alliance with the Dissenters would render it impossible for them to initiate a satisfactory bill. We must, therefore, look to the Conservative party, whose first principle is to defend the Establishment, for a settlement of the controversy; and we are inclined to think that the time for them to undertake it will be on their accession to power. On these grounds, with every disposition to look favourably on the efforts of Mr. Estcourt, Mr. Newdegate, and Mr. Hubbard, we are not sanguine of any termination of this long-pending discussion at the present moment. We are glad that the discussion is now postponed till May; and we hope the interval will be employed by Churchmen both in and out of Parliament in preparing to give Sir J. Trelawny a decisive defeat, and thus put an end to the machinations of the Liberation Society.

PLAN FOR THE SETTLEMENT OF THE CHURCH-RATE QUESTION.—The Rev. W. H. Jones, M.A., vicar of Mottram, in a letter addressed by permission to Sir G. Grey, the Home Secretary, sketches the outlines of a measure which, in his opinion, would meet the requirements of the Church and yet be satisfactory to Dissenters. It is in reality a development of the idea thrown out by Sir G. C. Lewis. The *Manchester Examiner* thus describes and comments on the scheme:—

Abolish all those vested rights in the pews of parish churches. Annull the wholesale appropriation of sittings, which is equally at variance with the law of the Church and the law of the land. Having thus got rid of existing hindrances, let the churchwardens have power to appropriate a certain proportion of seats, say one-third, to regular occupiers who wish to have fixed accommodation for their families, and who are willing to pay for it. The sum derived from these pew-rents would be adequate to the yearly wants of the church. There would still remain two-thirds of the whole number of sittings; these should be as well situated as the rest for seeing and hearing, wholly unappropriated, and free to all comers in the order of coming. Thus, by one and the same measure, a substitute would be provided for Church-rates, and the accommodation of the poor in parish churches be greatly extended. This is doubtless a very simple plan, but though not owing to any want of clearness, it does not look quite so simple in Mr. Jones's pamphlet. It really approaches as nearly as possible to the unconditional abolition of Church-rates, the only condition required being that churchwardens should not have their hands tied. With regard to one third of the whole accommodation in the parish church, Mr. Jones asks for them the same freedom which is exercised by the trustees of Dissenting chapels. Dissenters often say to their Church friends, why not pay pew-rents as we do? The Church, through Mr. Jones, asks permission to do so. The request is very reasonable, for, in abolishing compulsory rates, we ought to abolish those disabilities which make self-support impracticable. As pew-rents are a much-abhorred name within the Establishment, Mr. Jones pleads for the old name of Church-rates, and a continuance of the old machinery for collecting them. Still, the new arrangement would be in no sense a modification of the old one, but something altogether different. No person in any parish would be required to pay a rent unless he claimed appropriated seats in the parish church. On foregiving this claim, whether Churchman or Dissenter, he would be exempted, while he would still retain all his parochial rights, including free access to the unappropriated two-thirds of the parish church. What we now call a Church-rate would then, under the same name, be merely a seat-rate, paid voluntarily by the actual occupier, and claimable by nobody else. The plan we have been considering thus amounts to the entire, but to a slight extent not unconditional, abolition of Church-rates; it would relieve Dissenters absolutely; without ticketing, special exemption, or making any distinction between them and the rest of the community. In the same way it would relieve all Churchmen from the impost, save only those who chose to pay it, in return for a special benefit. The sole condition required is a clause in the bill enabling churchwardens to declare two-thirds of every parish

church free and unappropriated, and to levy a rate, i.e., a yearly rental, on those who occupy the appropriated seats, which is really no condition at all. We heartily thank Mr. Jones for the calm and liberal spirit in which he has handled this irritating subject.

Religious Intelligence.

MILE-END-ROAD CHAPEL—TESTIMONIAL TO THE REV. S. EASTMAN.—On Monday evening, March 3, a social tea-meeting was held in this chapel. The attendance was large. After tea the chair was taken by the Rev. John Kennedy, M.A., of Stepney, who expressed his deep sympathy with the object of the meeting, and paid a warm tribute to the character of Mr. Eastman, who lived in the affections of a large circle of his ministerial brethren, and to whom they felt an ever-growing attachment. Mr. F. P. Mardale, late Secretary of the Building Committee, then rose, and, in a very graceful speech, presented to the Rev. S. Eastman a purse containing twenty-five sovereigns, accompanied by an address, and also a pulpit gown, from the ladies of the church and congregation, as a token of their Christian affection. The Rev. S. Eastman expressed his heartfelt gratitude to his people for such a token of their affectionate regard. Congratulatory and characteristic addresses were then delivered by the Rev. John Sidney Hall, of Falcon-square; the Rev. James Bowry, of Shadwell; and the Rev. Wm. Tyler. A vote of thanks to the rev. chairman terminated the meeting.

RECOGNITION OF THE REV. J. GUTHRIE, M.A., ALBANY CHAPEL, REGENT'S-PARK.—The above interesting event took place on the afternoon of Wednesday. The proceedings commenced at four o'clock, the whole of the lower part of the chapel being then well filled by an attentive audience. The Rev. Thomas Binney presided, and commenced by reading the 132nd Psalm. The Rev. J. C. Harrison, of Camden-town, afterwards read a portion of the Scriptures, and engaged in prayer. The 176th hymn was then sung, after which, the Rev. Thomas Binney explained the nature of the meeting. Mr. Tarring then stated the circumstances under which the requisition was forwarded to Mr. Guthrie inviting him to become the pastor, signed by 107 members of the congregation. Mr. Guthrie then read a statement of his views on doctrinal and other matters, in the course of which he said that he had studied, and perfectly agreed with, the principles of English Nonconformity, recognising in them a palladium of civil and religious liberty. At the conclusion of the paper, the Rev. Thomas Binney rose, and extending his hand to Mr. Guthrie, shook his heartily, and said that he was perfectly satisfied with what he had heard, and offered him the right hand of fellowship, congratulating him on his entry into the brotherhood of ministers, and heartily praying God's blessing on him and his. Dr. Spence, of the Poultry Chapel, then offered up the intercessory prayer, after which, the 175th hymn having been sung, the Rev. Thomas Binney again rose, and turning to the second, third, and fourth verses of the 1st Epistle of St. Peter, delivered an eloquent address on the duties of ministers and people. This concluded the business of the afternoon, and it being now six o'clock, the friends, to the number of about 300, assembled in the school-rooms under the chapel, for tea, the Rev. J. Guthrie presiding. At seven o'clock the friends again assembled in the chapel to a public meeting. The new pastor occupied the chair, when a number of ministers, including the Rev. Messrs. Davis, J. H. Wilson, Charles Graham, of Oaklands Chapel, J. Frame, of Horsleydown, R. G. Harper, of Fetter-lane, and W. Landels, of Regent's-park, delivered addresses suitable to the occasion relative to the new church building for the congregation, and bearing testimony in the highest terms, and from long personal acquaintance, to the varied requirements and Christian character of the new minister. The proceedings terminated by the singing of the 139th or hymn of Benediction. A drawing of the new church and schools about to be erected in Tolmer's-square was shown. It is a very handsome building, with a lofty spire. It was stated that the contributions received to the present time amounted to 1,405*l.* 12*s.* 7*d.* including 100*l.* from Mr. Samuel Morley, and 7*l.* 7*s.* 10*d.* collected by the children in the schools.

EXTRAORDINARY MEETING OF FALLEN WOMEN.—On Thursday night last, a meeting of the poor women of this description who frequent Ratcliffe-highway, Commercial-road, and the other parts of the East of London, was convened in the Sailors' Institute, Mercers-street, Shadwell. Their eagerness to attend, and the order and decorum prevailing during the whole time, from ten p.m. until two a.m., were remarkable. The number thus assembled was 582. They were addressed by the Rev. C. F. S. Mouey, of St. John's, Deptford, and the Rev. Charles Stovel. Besides a large number of the promoters of this mission, there were present the Revs. J. W. Richardson, Hugh Jones, Samuel Walker, and James Bowry; Captain Campbell and Mr. T. O. Fieldwick. From two to three o'clock a.m. 150 women remained during a prayer-meeting, when they seemed deeply affected. The fallen women in the East part of London exercised a fatal influence on sailors during their short residence on shore, as well as on the neighbourhood. It is the intention of the promoters of this movement, if the Lord will, to convene frequent meetings, in the hope that a more salutary influence may be exercised. The want of funds will be the only hindrance. Any information may be obtained of the Treasurers or Secretary, 27, Red Lion-square, W.C.

GREAT BERKHAMSTEAD, HERTS.—Mr. William West, of New College, St. John's-wood, has accepted

an invitation to become the pastor of the Independent church in this town, and will enter upon his ministry the first Sunday in April.

QUEEN-STREET INDEPENDENT CHAPEL, WOLVERHAMPTON.—The Rev. Thos. G. Horton, of Reading, has accepted the cordial and unanimous invitation of this church to become their pastor.

HOPE CONGREGATIONAL CHAPEL, WEYMOUTH.—This new chapel, which was opened for worship on New Year's-day, was publicly dedicated to its sacred use on Wednesday, March 5, when sermons were preached by the Revs. G. Smith, of Poplar, and H. B. Ingram, of Paddington. On the previous evening the Rev. G. Smith delivered a lecture in the chapel on "Religious Life in England 200 years ago." The Rev. W. Lewis, the minister, stated that the total cost of the building, inclusive of fittings of every kind, does not exceed 1,400/., and that 200/ remains to be raised. He asked if the first memorial chapel opened in the Bicentenary year was to be branded with a debt? The answer of the committee is—No.

WINDSOR.—We are informed that at a meeting of the members of the Congregational church, William-street, held on Monday evening, a letter was read, in which the Rev. J. Macfarlane tendered his resignation of the pastorate of that place. For the past seven years the rev. gentleman has laboured at Windsor in the discharge of his ministerial duties with great zeal, assiduity, and success. His pulpit talents are of a decidedly high order, while his character as a man and a Christian minister is held in merited estimation by those who know him, whether Churchmen or Dissenters, members of his own communion or belonging to other denominations. We regret to add that ill-health is the cause assigned for this determination.—*Windsor Express.*

DENBIGH.—At the close of a missionary meeting, held at the Baptist Chapel in this town, on Monday evening, Feb. 24, a purse containing 12/- was presented to the Rev. R. Prichard, the minister of the place. The chair was taken by Mr. R. Foulkes. After making a few appropriate remarks the chairman presented the rev. gentleman with the above sum. Mr. Prichard thanked his friends in a short speech full of feeling for this token of their respect and good-will towards him. The Revs. E. Jones, Ruthin, and J. Jones, Pandy, also took part in the proceedings. Mr. Prichard has laboured hard for many years in Denbigh, and his labours have been encouraged with great measure of success.

SHEFFIELD.—On Tuesday evening, March 4, a tea-meeting was held in the school-room connected with Lee Croft Chapel, to welcome the Rev. R. M. Macbrair, A.M., to the pastorate of the church worshipping there. The attendance was large, and included most of the Independent ministers of the town. After tea Mr. Thomas Gately was called to the chair. The Rev. J. B. Paton expressed the gratification he had in taking part in the recognition of Mr. Macbrair as the pastor of Lee Croft Church. He looked upon the rev. gentleman's pastorate as opening a new era to the church, and confidently anticipated the removal of the church into some district where its usefulness would be greatly extended. He pointed out Oxford-street as the locality to which it was probable the church would be transplanted, and predicted for the church and pastor a glorious future. He then spoke on the subject of Nonconformity in the terms referred to in our Ecclesiastical columns. Dr. Fallding, after congratulating the church worshipping in Lee Croft on the appointment of their new minister, and expressing a fervent hope for their future success, remarked that although Nonconformity originated in 1662, Independency was of much older date, and that the Nonconformists joined the Independents in 1662. This explanation was necessary, or they would be told they did not know their own history. The Rev. D. Loxton, in speaking at some length on the duties of the pastoral office, maintained that the ordination of Dissenting ministers was more in accordance with Scripture precedent than was that of the clergy, who yet assumed to be the only true pastors of the entire population of their districts. The Rev. R. M. Macbrair delivered an interesting address on "The Gospel we Preach." The Rev. T. M. Herbert prayed for the success of the church. Other appropriate addresses were afterwards delivered, the meeting concluding with singing and prayer.

KENT ASSOCIATION—APPOINTMENT OF LAY EVANGELISTS.—A public meeting was held in the Congregational Church, Blackheath, on Thursday evening last, the 6th inst., in connection with the appointment of five lay evangelists to labour in different parts of the county of Kent. The Rev. S. D. Hillman, of St. Mary Cray, read the Scriptures and offered prayer. The Rev. J. H. Wilson, secretary of the Home Missionary Society, explained in an able and interesting address the nature of the agency. If the work of Christ were to be efficiently done, it must be on the principle of division of labour; and the lay evangelistic movement, though not at all interfering with the more private efforts of individual Christians, would accomplish results which would otherwise be unattainable, especially in country districts. The agency was direct, addressing men individually and personally, and it had already effected much good; in proof of which, Mr. Wilson adduced some interesting facts. The Rev. Henry Baker, of Lewisham, joint-secretary of the Kent Association, described the localities to which the evangelists then present had been appointed. One is a large district around Ashford, where several very considerable villages, some wholly without the Gospel, are urgently needing evangelistic effort. Another is Iden Green, in the parish of Benenden, a most beautiful spot in the Weald of Kent, and very interesting

from past associations, where 2,000 people are without any other evangelical teaching than what in future this agency will supply. Another is a large district around Orpington and St. Mary Cray, including several villages and a number of scattered houses which, spiritually, are in a very necessitous condition. A fourth district is the neighbourhood of Sittingbourne, where an evangelist will find more than sufficient scope for his utmost exertions in a large labouring population, including the workmen of three extensive brick-fields, who are for the most part in a very sunken and degraded condition. The fifth district is Snodland, a rapidly increasing village, surrounded by other villages and hamlets, containing a considerable aggregate population, some of which are entirely without the means of grace. It is hoped that the labours of the evangelist in this place will soon prepare the way for the settlement of a regular minister. Nothing could have more plainly shown the necessity of the lay evangelistic agency than the facts embodied in Mr. Baker's statement, of which the above is simply a brief summary. The Rev. J. H. Wilson having offered prayer specially on behalf of the evangelists, commanding them and their future labours to the Divine approval and blessing, the Rev. J. Beazley, of Blackheath, addressed them on the spirit in which he thought their work ought to be prosecuted. He would say to them, first of all, he could almost envy them the honourable position they were going to occupy, for he himself had, in another country, spent some of the best years of his life in a similar work, and he did not know that he had ever done more good than when employed in those evangelistic efforts. With regard to their work he would entreat them to go forth to it fully believing they would accomplish great things, not anticipating failure, but on the contrary anticipating success. Moreover, he would also entreat them never to leave their homes in a morning to engage in their labours without getting their souls into what he might call good working order, by devout and earnest communion with God in prayer. Let them discharge the duties on which they were entering in such a spirit as that, and this new and much-needed effort of Christian devotedness would be fraught with the happiest results.

Correspondence.

THE METROPOLIS AND THE BICENTENARY COMMEMORATION.

To the Editor of the Nonconformist.

SIR,—From all I observe I cannot ascertain that much is being, or is likely to be, done in this huge capital in the way of combined action to commemorate the Ejection of 1662. The meeting next week at St. James's Hall, and the course of lectures proposed by the Central Committee, and by the Presbyterians, are very well as a beginning. But surely this will not be all that is to be done in London. I know not what may be the plans of the United Committee, but I think it is in their power, by suitable means, to excite an interest in this question during the present year in the metropolis such as can be evoked on no other. Of course such a committee cannot be expected to do the whole work, but they can most advantageously take the initiative.

I would suggest that, for that purpose, they should put themselves in communication with leading men in each district or borough, and get them to form local committees to arrange for lectures and public meetings. There is, for example, that apathetic locality, Islington, where the Evangelical clergy have it all their own way. Is nothing to be done there to teach the grand lesson of fidelity to conscience, and to expose the immorality of clerical subscription? If the Central Committee would take the matter up, I doubt not there are a sufficient number of earnest, self-sacrificing men to form an influential committee, and provide for a course of lectures or a public meeting in some central place, say Myddelton Hall; as well as to give a stimulus to Congregational effort.

We have two objects to carry out in this Commemoration—to instruct our own people, and appeal to public opinion. While doing the former, let us not neglect the latter—as by that means only can we influence the clergy of the Church of England. The demonstration at St. James's Hall ought to be repeated in, at least, every metropolitan borough. By that means we should not only arouse local interest in the principles we desire to illustrate, but get our meetings and views reported and canvassed in the press. If by any means London could be thoroughly aroused on the subject, the moral effect upon the country would be very great.

Allow me to suggest that all who are desirous of aiding in this good work, and thus showing their real sympathy with the noble men of 1662, should—unless they are prepared to start a movement in their own locality—put themselves, without invitation and without delay, in communication with the United Committee, who will, I doubt not, soon be able to turn their offers of co-operation to practical account.

I see there is a course of lectures on Nonconformity being delivered at Camberwell. Why should not such districts as Brixton, Newington, Kentish Town, Bayswater, Kensington, Hackney, &c., follow this good example. It should not be forgotten that one of the main causes of the Free Church secession in 1843 was the great Voluntary controversy in Scotland that preceded it. Is it not possible that a similar controversy South of the Tweed during this Bicentenary year—and there are signs that such an agitation is beginning—would pave the way for a secession from the Anglican Establishment? The dissatisfaction among the clergy with their present position of bondage is, by all accounts, deep and wide-spread. Many of them are looking to Lord Ebury and the Liturgical-Revisionists for relief. But there is pretty clear evidence that they will get no relief from the Legislature; for, as the Archbishop of Canterbury says, a verbal revision would not be worth having, while a doctrinal revision would create a revolution in the Church. It is for Dissenters, I think, to take advantage of the deep disappointment

that will be the result of all these attempts at Church Reform by pointing out the only way by which full religious freedom may be obtained.

I am, Sir, yours, &c.,
A NONCONFORMIST.

THE BICENTENARY MOVEMENT.

To the Editor of the Nonconformist.

SIR,—Allow me to suggest, through the medium of your columns, that the contemplated Bicentenary celebrations, both in the metropolis and the provinces, shall be associated with meetings for special prayer, without which we cannot expect them to prosper. While I heartily sympathise with the movement, and sincerely wish it God speed, I am not without my apprehensions that, if entered upon in a prayerless spirit, the grand object contemplated will be likely to be lost sight of, and the cause of truth and righteousness may, on that account, be made to suffer. I should like to see the movement in every town inaugurated by a season of special, united, fervent prayer, that God, the great Father of all truth, whose cause it is now sought especially to honour, may guide with His unerring wisdom the thoughts and hearts of those who shall become the leaders and teachers in this great movement; and that, while their audiences may learn to hate error with a perfect hatred, they shall not extinguish their Christian charity towards those who, it may be, have become unconsciously its victims. Above all, let us pray that the present movement may result in the bursting forth of spiritual light upon the churches of our land, and in the quickening of spiritual life in the hearts of all Christian believers. In the mean time it will be well to remember the very salutary injunction, "Little children, love one another."

Yours truly,
A.

INVITATION COMMITTEES.

To the Editor of the Nonconformist.

SIR,—Some few weeks since I happened to attend a Congregational tea-meeting at one of our churches in Wiltshire, and suggested the advisability of their adopting the "invitation committee" plan, tried with so much success at Nottingham. I asked that a few young men should meet together at six o'clock on the Sabbath evening, spend a few minutes in prayer, and then sally forth two and two (the number is apostolic), respectfully and kindly to invite loiterers, and any others unaccustomed to attend a place of worship, to accompany them to the chapel. At the conclusion of my remarks one young man rose and offered himself—with great frankness and cordiality—for the service, and others promised to co-operate with him.

I have to-day learned that the committee was formed, that the plan was carried out, and that "the result has been very gratifying, and has much improved the evening congregations."

I venture, through your columns, to repeat the suggestion, and hope that it may be equally serviceable elsewhere.

"Go into the highways and hedges, and compel them to come in, that my house may be filled."

It is desirable that the "invitation committee" should obtain a return of all who attend no place of worship, who are resident in the neighbourhood of their chapel.

I am, Sir, yours very truly,
FREDERICK S. WILLIAMS.
Sibbertoft, near Rugby.

ELECTION INTELLIGENCE.

CANTERBURY ELECTION.—The two candidates were Mr. H. A. Butler Johnstone (son of the late member), a young gentleman not more than twenty-two years of age, and Major Lyon, who came forward as a thorough Liberal and practical reformer. Mr. H. A. Butler Johnstone considers the present Conservative party to be the most earnestly and sincerely devoted to the true and permanent interests of this country. On Wednesday, at the nomination, the show of hands was in favour of Major Lyon. The poll took place on Thursday. The sheriff's return gives a majority of three in favour of Mr. Johnstone (Conservative), as follows:—

Mr. Johnstone 694

Major Lyon 691

Mr. Johnstone and Major Lyon both addressed the electors, the latter gentleman expressing his mortification at the result of the contest, but intimating the probability of a general election not being far distant, when he should be happy to place his services again at the disposal of the electors.

CHIPPING WYCOMBE.—The death of Sir G. H. Dashwood (Liberal) has created a vacancy for this borough. Mr. Remington Mills, who lately stood for Finsbury, has offered himself as a candidate in the same interest. The seat will be contested by Mr. Donald Cameron, of Hampden House, Bucks, on the Conservative side.

NORTH RIDING OF YORKSHIRE.—Mr. Cayley Worsley having withdrawn, the candidates for this seat are now reduced to two, Mr. Milbank, the Liberal, and Mr. Morritt, the Conservative. The following has been issued as a placard:—

MR. MILBANK AND CHURCH-RATES.

To the Freeholders and Electors of the North-Riding of Yorkshire.

Gentlemen,—The death of Mr. Cayley has called into the field two candidates who solicit your votes and who ask to represent you in Parliament. Mr. Morritt comes forward in the Conservative interest, but proposes to give a "wholesome support" to Lord Palmerston. Mr. Milbank makes his appeal to the Liberal electors and asks them to send him to Parliament.

The difference between a Conservative and a Moderate Liberal is now so slight that it requires the application of some severe test to detect the difference. This test is to be found in Church-rates. This question now stands in the front rank among the great questions of the day. Not less than 548 members voted upon the third reading of Sir John Trelawny's Bill last summer, 274 on one side and 274 on the other. Practical states-

men are now, however unwillingly, coming to the conclusion that compromise in this matter is out of the question. The great Whig leaders, Earl Russell and Lord Palmerston, have given in their adhesion to the bill of Sir John Trelawny, as the only possible settlement of a vexatious and an irritating controversy.

Liberal Electors.—Are you prepared to send to Parliament, a man who, though he desires the "utmost freedom for all creeds and sects," will yet use his influence to defeat the success of a measure designed to obtain this freedom. The Liberal electors are not disposed to be exacting, they understand the difficult position in which a county member is placed, they do not ask that he should give in his adhesion to all the articles of their political creed, but, at this hour of the day, there is one question without fidelity to which no man need aspire to represent them in Parliament, and that question is, the abolition of Church-rates.

Liberal Electors.—If Mr. Milbank persists in his ill-advised determination, abstain from voting in his favour, and thus declare that a gentleman who is your representative must be a Liberal in something more than the name.

A FREEHOLDER.

LONGFORD COUNTY.—This election terminated in the return of Major O'Reilly over Colonel Luke White by a majority of 574. Some of the Irish papers give evidence to show that a system of terrorism prevailed at the late election, and it will be seen that Sir R. Peel in the House of Commons corroborated the statements. Colonel White, in his farewell address, says:—

Every species of violence and intimidation was put in force to prevent my return, and no candid mind can accept the result as the fair expression of freedom of opinion in the county. If such results were submitted to, there would be an end to freedom of election, and I therefore feel it my duty to you to endeavour, by every means in my power, to expose those practices of which I complain, and to restore to you in the opportunity of selecting, undismayed by violence or faction, the representative of your choice.

The High Sheriff of Longford, Mr. Walter Nugent, of Donore, has, however, published a contradiction of the reports of the *Daily Express* respecting the alleged reign of terror there. He writes to the *Daily Express*:—"I beg to say that, although I attended the polling at the town of Longford in my official capacity, I did not either see or hear of the 'violence' mentioned in your leading article; nor was the intervention of the military rendered necessary at any period from the conduct of the mob."

Law and Police.

DISTRAINING FOR CHURCH-RATES.—At the Durham Assizes, on Wednesday, a civil case, possessing some peculiar interest, was tried by Mr. Justice Mellor. The plaintiffs were Messrs. Pease and Co., owners of St. Helen's Auckland Colliery, and they brought the action against Mr. Chaytor and the Rev. G. P. Wilkinson, two magistrates of the country, for an alleged illegal distress made upon their goods in payment of Church-rates. The validity of the rates, which were levied in the early part of the year 1858, was called in question on the ground that on Mr. Gibb, agent of the colliery, proceeding to the churchwardens to inspect the books, that privilege was denied him, and it was contended that, as the jurisdiction of the magistrates was thereby virtually abolished, the case should have been referred to the Consistory Court. On the part of the defendants it was submitted that the objection made was not *bond fide*, and that the sitting magistrates, one at least of whom was an opponent to Church-rates, had discharged their duty in a firm and conscientious manner. The learned judge confessed the embarrassment which the authorities on the subject had occasioned, but under the points as submitted by his lordship the jury found a verdict for the plaintiffs.

THE WINDHAM CASE.—The question of costs in this case has been argued in the Court of Chancery during the last day or two, and remains in suspense.

Postscript.

Wednesday, March 12, 1862.

MR. MIALL IN GLASGOW.

(From a Glasgow Correspondent.)

A public breakfast party was held this morning (Tuesday) in the Religious Institution Rooms in connection with Mr. E. Miall's visit to this city as a deputation from the Liberation Society. Sir James Anderson, late M.P. for Stirling, occupied the chair. After a short address from Mr. Oulton on the rise and progress of the Liberation Association, Sir James Anderson referred in very cordial terms, which were enthusiastically responded to by all present, to Mr. Miall's unweary, intelligent, and successful efforts in the House of Commons, on the platform, and especially by means of the press, in promoting civil and religious freedom. Mr. Miall was then called upon, and delivered an address which will be long remembered by those to whom it was addressed. A more cautious, appropriate, dignified, yet terribly severe address was perhaps never delivered in Glasgow. Would that it were not only reported in the newspapers, but read on Sunday next from every pulpit, *Established and Voluntary*, in Scotland! Short and stirring addresses were delivered by the Revs. A. McEwan, Dr. Robson, Dr. George Jeffrey, and others, urging the friends present to bestir themselves in promoting the objects of the Liberation Society. The meeting was a numerous and very influential one. In addition to a number of influential laymen from the different Dissenting Churches in Glasgow, were observed the following ministers:—

the Revs. Dr. James Paterson, Dr. J. B. Johnstone, Dr. R. T. Jeffery, Dr. George Turner, of Samoa Mission, David Russell, Henry Calderwood, Alexander Wallace, John Williams, A. Macleod, D. Young, David Johnstone, A. Davidson, A. G. Forbes, Gilbert McCallum, George Scott, William Scott, William Niven, J. B. Robertson, J. A. Johnstone, William Beckett, of Rutherglen, &c.

(By Electric and International Telegraph.)

GLASGOW, Tuesday evening.

A meeting of the Liberation Society was held this evening in the City Hall. The attendance not large, but intelligent and deeply interested. William P. Paton, Esq., presided, and the meeting was addressed by the Revs. David Young, David Johnstone, Henry Batchelor, Henry Calderwood, and Dr. J. B. Johnstone, Bailie Govan, Councillor Dick, and Edward Miall, Esq. Mr. Miall delivered a powerful speech, about an hour in length, which was received with great enthusiasm.

THE CENTRAL UNITED BARTHOLOMEW COMMITTEE.

The committee find their work grow daily more large and various. From all parts of this country, Scotland perhaps excepted, and from every section of the Nonconforming Church, they receive gratifying assurances of sympathy and co-operation. The whole of the Principality seems alive to the greatness of the occasion, and bent on turning it to the best account. Probably there will be little need in Wales for the direct services of the Committee, although indirect aids—information of various kinds to be used in lectures, &c.—are freely requested and will be freely given. England will, no doubt, be the main field of labour. Applications from Local Bicentenary Committees, from associated churches, from ministers of every name in the large towns, from devoted men labouring in secluded hamlets or rude isolated districts, throng in with every post,—applications for books, for pamphlets, for tracts, for answers to local gainsayers or individual doubts, for lectures, lectures, and the materials out of which lectures are made.

The committee have an arduous task before them. With all their plans to frame, their machinery to organise, and only a few months for their utmost term, they will need, whatever their wisdom and energy, no little charity and forbearance on the part of their friends:—need them the more because the work they have to do is for the most part of a kind that cannot be done both hastily and well. To get a standard history published, for instance, requires years rather than months. Negotiations on this subject have been opened with more than one of the foremost historical writers of the age, men whose reputation would alike command the attention of Conformist and Nonconformist. In their projected series of Historical Tracts—the first of which is now at press—the Committee have obtained the services of six or seven authors, most competent to place the ejection of 1662, with its causes and results, before the public in authentic and telling forms. They have all but concluded their arrangements for a brief series of lectures in London by gentlemen of standing and influence in the Presbyterian, Congregational, and Baptist sections of the Church. And they have also engaged to send deputations to meetings about to be held at Brighton, Ipswich, and other large towns.

Considering that their Office (which we may mind our friends is at 10, Broad-street-buildings, E.C.), has been open only a month, and that all their schemes had to be carefully pondered before action was taken, these are satisfactory results, and contain an hopeful augury of ultimate success. All these modes of activity, it should be remembered, involve a large outlay of money as well as of thought. And as the members of the Committee cheerfully sacrifice time which they can ill spare to the labour of giving a higher value and completeness to the commemoration in which the whole Church is concerned, we trust that all who sympathise with them and appreciate their self-denial will prevent, by a prompt, timely liberality, the addition of any financial anxieties to the burden which they have assumed.

LATEST FOREIGN NEWS.

The debate on the address was continued in the French Corps Législatif yesterday. M. Favre brought forward his amendment to paragraph four, relating to the affairs of Italy. He considered the policy of the Government uncertain and dubious. The language held by the Government, and its policy, left so many interests in suspense, that the representatives of the country could not but entreat the Government to relinquish a position which furnished a pretext for accusations of duplicity, for at Rome it was in presence of two irreconcileable principles. M. Favre opposed the occupation of Rome.

Yesterday the *Presse* received a first warning on account of an article referring to the Corps Législatif.

It is reported that the Prussian general elections will take place with all possible despatch, in order that the new Chambers of Deputies may be enabled to assemble in the month of May next. The official *Staatsanzeiger* says:—"M. Bethmann Hollweg has, at his own request, been relieved from his functions as Minister of Public Worship, the duties of which post are provisionally entrusted to Count Schwerin, Minister of the Interior."

We learn from the Herzegovina, that Luca Vucalovich, having apparently lowered his pretensions, has quitted the Sutorina. Omar Pasha has therefore countermanded the orders he had given for the advance of the Turkish troops.

YESTERDAY'S PARLIAMENT.

In the House of Lords, on the second reading of the Lunacy Regulation Bill, a discussion, originated by Lord Chelmsford, took place, in which the details of the measure were criticised by the Earl of Derby, Lord Cranworth, and Lord St. Leonard's, and defended by the Lord Chancellor and the Earl of Shaftesbury; after which the bill was read a second time.

In the House of Commons, a new writ was ordered to issue for the election of a member for Wycombe, in the room of Sir G. Dashwood, deceased.

In answer to Lord R. Cecil, Mr. LOWE said it was not intended under the Revised Code to abolish any of the lectureships in the training colleges.

In answer to Colonel Sykes, Mr. LAYARD said, that looking to the amount of British property in Shanghai, the Government had given directions to protect that city against the Taepings by naval means.

Lord ROBERT MONTAGU, in an able speech, brought forward his motion:—

That, to strengthen the check upon the Government, a committee be appointed to be annually nominated for the purpose of revising all estimates or accounts laid before Parliament.

He dwelt at great length upon the enormous increase of the Estimates, and cited numerous instances of votes being applied to other subjects than those for which they were passed, and of balances being expended according to the pleasure of the Treasury. In the debate which followed, Sir G. Bowyer and Mr. White supported the motion, which was opposed by Sir F. Baring, Mr. Peel, and Mr. Gladstone, and lost by 96 to 31.

Mr. HORSFALL then moved the important resolution of which he had given notice—that the present state of international maritime law as affecting the rights of belligerents and neutrals is ill-defined and unsatisfactory, and calls for the early attention of her Majesty's Government. The ATTORNEY-GENERAL argued that any further extension of the principles of maritime law could only be adopted with the consent of all nations. Sir G. C. LEWIS said the real assimilation of land war and sea war was effected by the declaration of Paris, which abolished privateering, or private persons plundering on their own account. To that extent he was prepared to go with Mr. Horsfall, but he could not accept the doctrine that merchant ships were not liable to capture by the naval forces of belligerents. Mr. BARING supported the motion, and could not see why the subject should not be considered by a Congress. On the motion of Mr. CORDEN, the debate was adjourned to Monday next.

The other business was disposed of, and the House adjourned.

THE REVISED CODE.

The following are Mr. Walpole's resolutions to be moved in committee of the whole House on Tuesday, March 25:—

1. That where it is proposed to give Government aid to elementary schools it is inexpedient that the whole amount of such aid should depend upon the individual examination of each child in reading, writing, and arithmetic.

2. That the system of grouping by age for the purpose of examination would be unequal in its operation and an inadequate test of the work done in the schools, and specially disadvantageous for those children whose early education has been neglected.

3. That the provisions of the Revised Code in the points referred to in the foregoing resolutions would, if unamended, increase the difficulty of extending the benefits of the Government grants to poor and neglected districts.

4. That the refusal of any portion of the Parliamentary grant on account of children who have once passed in the highest class of examination is likely to have an injurious effect, as tending to aggravate the acknowledged evil of the withdrawal of children from elementary schools at an early age.

5. That it is inexpedient that the capitation grant on account of children under seven years of age should be made to depend on the individual examination of those children.

6. That the provisions of the Revised Code with regard to evening schools are unsatisfactory, inasmuch as the master, in many cases, would be unable, after the labours undergone in the day, adequately to attend to the management and teaching of the evening scholars.

7. That the regulations contained in the Revised Code with regard to pupil-teachers are unjust and impolitic.

8. That it would be unjust entirely to withhold the other benefits of the Parliamentary grant from such managers of schools as decline to undertake to provide and pay the stipends and gratuities, now severally payable on account of pupil-teachers during the continuance of their current apprenticeships.

9. That it would be impolitic to run the risk of a return to the monitorial system by discouraging the employment of pupil-teachers, and that such employment would be better promoted by pecuniary premiums than by pecuniary penalties.

10. That in January of each year, if the code be revised or any material alteration in it be necessary, it shall be printed in such a form as to show separately all articles cancelled or modified and all new articles.

11. That, in the event of such revision or material alteration, as mentioned in the last foregoing resolution, it shall not be lawful to take any action thereon until the same shall have been submitted to Parliament and laid on the table of both Houses for at least one calendar month.

MARK LANE.—THIS DAY.

The fresh arrivals of English wheat to this morning's market were much restricted. Dry samples moved off steadily, at fully Monday's quotations; but damp qualities attracted very little attention, yet no change took place in their value. With foreign wheat we were fairly supplied, and the demand for all descriptions ruled inactive, on former terms. Floating cargoes of grain were in fair request, at late quotations. Malting barley sold steadily, at quite previous rates; but in other kinds, very little was doing.

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The Nonconformist.

WEDNESDAY, MARCH 1862.

SUMMARY.

In both Houses of Parliament there have been interesting debates on the blockade of the Southern ports. On Friday, Mr. Gregory, the one advocate of the independence of the Confederates, introduced the subject, but his long list of cases in which the Federal blockade had been evaded, was minutely dissected by Mr. W. E. Forster, and reduced to very limited proportions. The Solicitor-General completed the discomfiture of the Southern advocates by discussing from a legal and international point of view the gravity of the course they recommended—it simply meant a declaration of war—and by expounding the moral aspects of the question in terms so dignified and eloquent as to extort the hearty and emphatic applause of the House. Earl Russell concluded his speech on the subject in the Upper House on Monday by a statement which indicates that the Government are taking up a new and advanced position on the American question. His lordship expresses the hope that within three months we may witness the close of the civil war, and takes it for granted that it is “impossible” the old feeling between the North and the South can be renewed. He trusts, therefore, “that the North will at last consent to the peaceable separation of two States which might both be mighty—of two States inhabited by persons of very different education and of very different nature perhaps, but respecting each other.” This is a very grave declaration, coming from the Minister who is the mouthpiece of the Government to foreign nations, and could hardly have been uttered without the knowledge or belief that it was not altogether unpalatable to the Federal Cabinet.

In each House, also, there have been fragmentary discussions on the re-Revised Code. Earl Granville’s speech, in reply to Lord Lyttelton, rather leaves the impression that there will, before long, be another edition of the much-debated Minute. Meanwhile, we would call attention to a letter, copied from the *Daily News*, showing how entirely the recommendations of the minority of the late Education Commission have been ignored by the Government and the Legislature, and the relevancy of those views to the present aspect of the controversy. The writer contends that the question raised by that minority—whether Government shall permanently take part in popular education—has never been decided by Parliament; and that it ought to be decided by Parliament, in the light of the experience which a trial of thirty years has afforded, not foreclosed by an ordinance of the Education Committee of the Privy Council, framed when Parliament was not sitting. If the principle be formally accepted that the State shall assist and control education, the question whether the Revised Code, or any other special system, shall be adopted, is a matter for subsequent consideration. Unquestionably, Mr. Lowe’s recent speech vindicated the position assumed by the minority of the Education Commission. At all events, it is to be hoped that the considerations urged in the letter referred to will be fully stated and debated in the House of Commons during the approaching discussion on Mr. Walpole’s resolutions, which are published this morning, and given in another column.

Canon Miller has met with his match in the Rev. R. W. Dale, at the Birmingham Town-hall. Last Thursday the latter had his triumph, and the result shows that Nonconformity has renewed its youth in the Midland capital. The vast building was, we are told, crammed from one end to the other. “Every pathway was filled, and all climbable windows occupied. The cheering from first to last was tumultuous, and the few hisses scarcely heard.” Mr. Dale tore to pieces Canon Miller’s Bicentenary sophistries with the ease of a master-hand, and the moderation of one who had a good case to plead; and fairly turned the tables on his antagonist, as the following extract from his speech will show:—

The truest, fittest, sublimest celebration of the Bicentenary, would be for eight or ten thousand of the Evangelical clergy who objected to these services in the Prayer-book, but who obtained their ministerial office and income by avowing their “unfeigned assent and consent” to all the book contained, to come out—(renewed and prolonged cheers)—and to declare to the English people that they could no longer retain a position which they acquired by professing to approve what now, at least, they rejected. But Nonconformists saw no sign of such movement—(loud laughter)—and since no one else commemorated them, the Congregationalists thought it their duty to do so themselves. Still, there was time enough yet; and if the clergy would come out they should come into the front rank, and the Nonconformists would fall into the rear immediately. (Loud cheers and laughter.) They were volunteers, and would not object to be led by the officers of the regular army—(renewed cheers and laughter)—and he promised them that, if they came they should receive a welcome which would make them forget for ever that controversy ever separated them. He would promise them that if they now followed the example of the two thousand, become their genuine successors, they would cast their chapel-building schemes to the wind; and their bicentenary fund, which would soon be multiplied, should be given with a hearty good will to help in erecting houses of worship for the clergy and congregations of the Free Church of England. (Loud and continued cheering.)

This is a fair challenge, which, possibly, when the Evangelical clergy find the utter hopelessness of any revision of the Prayer-book, they may not be so disposed, as is now the case, to treat with scorn. Our news columns will show that Dr. Miller and his Church Defence brethren are materially helping the cause they have set themselves to oppose, and are forcing those who would have remained silent to take up the subject in all its varied aspects. Indications, even thus far, lead to the conclusion, not only that the Bicentenary of 1862 will be worthily commemorated, but that it will place the State-Church question in a position of pre-eminence it has never before occupied in the public mind.

The issue of the Longford election reveals the extent and bitterness of the quarrel between Lord Palmerston’s Government and the Catholic priesthood of Ireland. Whether Major O’Reilly retain his seat, or be ousted on petition, the time cannot be far distant when the Irish Brigade will revenge themselves for Sir Robert Peel’s impetuous partisanship, and the slights of his superiors, by combining with the Conservatives to turn out the Government.

The vivacity, not to say violence, of the French Chambers is very excusable. Once a year, on the debate on the address, there is real freedom of speech, when views which individuals dare not express, nor the press publish, are actually and accurately reported in the *Moniteur*. Following hard upon the diatribes of the Ultramontanes of the Senate, the Republicans have had their fling in the Legislative Chamber. M.M. Picard and Jules Favre have not spared the Imperial system of Government—showing up the juggle by which it is made to appear to have universal suffrage as its basis, and boldly proclaiming that “there is in France but one journalist—the Emperor; all others are but vassals, obliged to bow their heads before a warning or a *communiqué*,” and that elections are “a negation and mockery.” But amid this stern truth-telling the Chamber applauds the Imperial substitute for the Montauban Dotation Bill, though it really aggravates their complaints, while the Government calmly carries on its crusade against the press, and nervously provides against democratic effervescence in Paris.

Another surprise from Prussia! The Chamber of Deputies have again offended their King by wanting to have some control over the Budget. But the notion of controlling the finances is as revolutionary in the estimation of the Prussian Court as interference with his Majesty’s foreign policy. The Chambers have been dissolved, and William I., having vindicated his claim to rule “by the grace of God,” will probably dispense for a while with a Parliament which has the audacity to do more than register his edicts.

The latest American news indicates that the Confederates are likely to make a stand at Nashville against the victorious Western army of the Federalists. General Halleck, who commands that force, discountenances the reception of fugitive slaves, in order that the South may see that the Federalists “come not to destroy the Constitution.” Success has thus revived the old jargon.

On the other hand, President Lincoln has hung the captain of a slave-trader—a bold and unprecedented act of severity. Mr. Davis, elected President of the Confederation for six years, speaks in his inaugural address of the recent “serious disasters,” but adds—“in the heart of a people resolved to be free, disasters stimulate to increased exertion.” A few weeks will show whether the South responds to this sentiment.

Shanghai, the great entrepot of the Yang-tse, is seriously threatened by the insurgent hordes, whose character and aims are now so thoroughly unmasked as to have turned the current of European sympathy against them.

FEDERAL SUCCESSES IN AMERICA.

VERY little doubt can now be entertained that the balance of power between the Northern and Southern States of what was once the American Union, apparently maintained for several months past *in equilibrio*, inclines decidedly in favour of the former. The South has, until just recently, exhibited a show of strength beyond the reality, by associating with the Slave States proper, the vast border States, Virginia, Kentucky, Tennessee, and Missouri, and forcing the secession element which more or less existed in all of them into a dominant position. There is good reason for believing that they brought about this result by promptitude, audacity, and terrorism—that the leading politicians of these States, acting in concert with the conspirators of the Gulf States, stood prepared, at the outbreak of the civil war, to concentrate the whole force of secession sentiment upon the machinery of the State’s Government, and to sway its action, in each case, in favour of the Confederacy. In doing this, they do not appear to have been over-scrupulous as to the means they thought fit to employ. Distrusting, it would seem, any *bond fide* appeal to the suffrages of the people, they contrived to thrust their own policy into exaggerated prominence, and thus to paralyse for the time being whatever loyalty to the Union might happen to exist. Since then, they have made desperate efforts to preserve their uppermost position in each of the Border States, and the varying and confused conflicts of which accounts reached us in the earlier stage of the struggle, appear to have resulted from the efforts of Unionism, suddenly and forcibly suppressed, to recover the constitutional position from which it had been ousted, and to carry back the States into the Federal Union.

The victories lately achieved in Tennessee and Kentucky will probably liberate in three of these States, a considerable, perhaps a preponderating, amount of popular sentiment in favour of the Union, and should the strategical plans of General M’Clellan so far succeed—a result by no means unlikely—as to compel the retirement of the Secession army from Virginia, the relative strength of the contending parties will be altered immensely to the disadvantage of the South. It was only by neutralising these Border States that the Southerners could make a show of equality with the North. Should their weight be now thrown into the scale against them, the Slave States will have a most unequal and unpromising contest to wage. Cut off as they will be from all commercial intercourse with the world beyond their own frontiers, exposed to the pressure of the Northern armies, despoiled of all reasonable hope that they will ever succeed in founding a great Confederate Republic, and doomed to see Slavery, which was to have been its corner stone, become every month not only less profitable but more dangerous, nothing but an unchangeable resolution to endure any extremity of privation, suffering and death, rather than be once more associated in Federal union with the North, and a reliance upon the protection given to them by the vast extent and unhealthy climate of the country which they possess, would avail to hinder the Government of Washington from carrying out their threat of trampling out this rebellion, and of restoring the United States to their former position. Whether the Slave States are really as devoid of sentiment in favour of the Union as is now given out—whether intense and undying hatred of the North is as unalloyed as we have been led to suppose—and whether protracted pressure from without will fail to disclose any latent divisions within, time alone can show. A solution of these questions in the affirmative will, we apprehend, soon be the only possible foundation on which to build a conclusion that North and South can never be re-united.

We confess to being somewhat indifferent to this reconstruction of what, at best, was an ill-assorted Union. Our preference, we fancy, if it could distinctly express itself, would be for a separation of the Slave States into a distinct and independent Confederacy, hemmed round

on every side by a Republic morally and politically dissociated from the curse of Slavery. We believe that such an arrangement, if it could be effected, would hasten the extinction of involuntary servitude both as a doctrine to be tolerated and as an institution to be cherished, and we are pretty sure that it would remove from the Free States the taint which has grievously corrupted society in America. But, be this as it may, we feel satisfied that should the Union be restored in all its former extent, the doctrine of State rights be maintained, and Slavery, as a domestic institution, be still sanctioned and upheld, the inhuman and execrable system is never destined to recover its hideous supremacy in the trans-Atlantic Republic. It will never again be the insolent, domineering and defiant power that it has been. It will not glory in its shame. It will not exalt a despicable passion into a heaven-given principle, nor blasphemously call upon God to own and bless what every utterance of the Gospel of His Son unequivocally condemns. Wickedness is never bold when it is unsuccessful, and should the Slave States be once more dragged back into the Union, we fancy that their representatives in Congress will not swagger and overbear the Free States as they have done. Nor, indeed, will the North ever again submit to Southern dictation. There will be an end of Fugitive Slave laws, Dred Scott decisions, and Sumner assaults. Better still, Slavery, unable to move to new territories, will become utterly unprofitable, and work out its own abolition. We have no fear, therefore, that matters can return to the *status quo ante bellum*, even should President Lincoln succeed in carrying into effect the whole of his programme. The volcanic eruption which has taken place has already broken up the foundations of African slavery as a system, and it is not in the power of man to restore it to stability.

Meanwhile, we regard the very evident sympathy of a prominent portion of the British press with the cause of the South, with feelings of shame and humiliation. Certainly, if the confidence of their predictions and the one-sidedness of their representations and criticisms, could give vitality to an essentially unworthy and unhallowed enterprise, the newspapers to which we allude would do it. Happily, this is beyond their power. But they can irritate where they utterly fail to depress. They can inflame national animosities, though they cannot decide the fate of armies. Too much of this evil work they have wrought already. Yet, in all things the ill is compensated for by the good. These journals are rapidly undermining their own influence. They have been so frequently and so confidently wrong, that well-educated people cease to regard them as trust-worthy guides, and even in commercial circles they have lost their authority. It is not by means of them, therefore, that the Southerners can avail to recover in Europe the ground they are losing in America. It is not by pooh-poohing the victories, which will give back to the Federal Union the Border States, that they will succeed in arresting the tide which threatens to overwhelm them. Englishmen felt but little sympathy with the slaveholding South even at the moment when it appeared probable they would have to take it as an ally. It is not probable that they can be talked into a greater fondness for slavery now that fortune is evidently deserting it. Its chance is gone by. It has had its day, and abused it. And should the time for its judgment have arrived, as seems very likely, it is not by journalism, not even by the *Times*, that it can be saved. In the ruin of its own reputation it may, indeed, involve that of others—but we begin to hope and believe that the power does not exist on earth, which can finally prevent or even greatly retard its utter overthrow.

THE CHANGE OF MINISTRY AT TURIN.

ARISTIDES the Just has become wearisome, and has been ostracised. That seems to be about the secret of the late Ministerial crisis at Turin. Ricasoli, the lofty, inflexible patriot, though a faithful subject, is neither a supple courtier, able tactician, nor desirable colleague. He has not Cavour's faculty of adapting himself to changing circumstances, and bending others to his purpose. Nor, indeed, has he the capacity for physical enjoyment which the great Minister possessed, but rarely gratified. This plain, blunt Minister has, therefore, naturally given frequent offence to the creatures who hang about the Italian Court, while he has failed to secure that hearty, steady confidence in Parliament which was necessary to govern at the present juncture. Backstairs influence has long been at work undermining Ricasoli, and aided by other causes has prevailed. Cavour's successor has retired after a rule of less than a twelvemonth, during which, if he did not adroitly manage his

Sovereign and the Legislature, he maintained un-tarnished the honour of the country. Unfortunately he left office at a time when the administrative and financial measures of the Government were well matured. Legislation is thus thrown back to chaos.

We cannot see in the fall of Ricasoli any special ground for anxiety. The events that followed the death of Cavour showed conclusively that Italian freedom had passed its most critical stage, and no longer hung on the life of one man. Italy has a Parliament that faithfully reflects, and judiciously expresses, public opinion, and is likely to remain true to a definite national policy whatever Minister may hold the reins. The sinister reports as to a possible dissolution of Parliament, and the establishment of a Royal dictatorship, are singularly inconsistent with probabilities. Victor Emmanuel—*Rè galantuomo*—is not less distinguished for strict adherence to his pledges than for his aversion to the cares of State, and is only too ready, as far as possible, to commit his responsibilities as a Sovereign to the hands of the Prime Minister.

The speech of M. Ratazzi, Baron Ricasoli's successor, at the first meeting of the Chambers after the Ministerial crisis, points to no change of policy. Ratazzi announces the same programme as Cavour and Ricasoli—alliance with France, who had shed her blood, and England, who had given the aid of her moral support, and had first recognised the new State—Rome, the capital of Italy, to be secured, of course, by moral and diplomatic means, always hand in hand with France—at home political unity with administrative decentralisation, and a liberal outlay for the national armament. So far from the new Cabinet looking to France for support and counsel, they propose to carry out, with as little delay as possible, Garibaldi's scheme of arming and organising 230 battalions of mobilised national Guards—a force which, once in existence, will effectually prevent any subserviency of the Government to the Emperor Napoleon, and will rally to the new Ministry the "men of action" in the Chambers and in the country. M. Ratazzi has thus provided an effectual check on any reactionary tendencies of himself or his colleagues.

Baron Ricasoli, like another Cincinnatus, retires for a while from the cares of government to the relaxations of country life, and left the Parliament, which gave him so fitful and hollow a support, amid an outburst of repentant enthusiasm, such as never greeted even Count Cavour himself. Possibly, the great Tuscan statesman may, ere long, be recalled to the post he has quitted with so much honour and dignity. Certainly, like Sir R. Peel after the repeal of the Corn-laws, he leaves office with augmented moral influence and though no longer the head of a Cabinet he remains "master of the situation." It is a position befitting the lofty and pure patriotism of Ricasoli. So long as he survives Italy cannot despair; for whatever extremity may arise, his country can always fall back upon a statesman who idealises her independence, who has never bowed his neck to King or Emperor, and who retains the respect and confidence of every party in the State, and every section of his fellow-countrymen.

THE CRISIS IN POPULAR EDUCATION.

BEFORE the present month closes the House of Commons is to decide what shall be the character of the assistance to be rendered by the State in aid of Popular Education. We regret to see that the question which it is proposed to raise is one which practically reduces a great social problem to the level of a small party conflict. The Conservative section of the Houses of Lords and Commons have, we are quite aware, disavowed the existence of any party feeling in this matter. We take this disavowal for exactly what it is worth. In the face of the fact that we find the Earl of Derby and the Bishop of Oxford leading their followers against Earl Granville and the Duke of Newcastle in the one House, and Mr. Lowe pitted against Mr. Disraeli, Mr. Sotheron Estcourt, and Lord Robert Cecil in the other House, we can attach little, if any, value to the declaration of impartiality which the Tory leaders have so ostentatiously proclaimed. We can scarcely, perhaps, doubt the honesty and sincerity of the declaration that has been made; but, with history before us, neither we, nor any man, can believe in the perfect impartiality of a thorough-bred Tory when a question of reform is raised. No matter what the subject—be it ecclesiastical or educational, civil, naval, or military—the Tories will be found defending every existing system, every existing error, and every existing abuse. Hence we find them now defending the existing system, errors, and abuses of the Parliamentary grants in aid of Popular Education.

What is it they are defending? The Education Commissioners have found and reported that

the present system, costing 800,000*l.* per annum, does not, after twenty-one years' existence, embrace either half the schools or half the scholars of the country;—that only one-fourth of those who are educated under the system get any education which is of use to them in after-life;—that all the elements of learning—the instruments by which scholars are qualified to extend their information and cultivate such mental power as the Almighty has endowed them with,—are imperfectly, superficially, and badly taught; that the teachers are, to a great extent, conceited and discontented; that the system, as a system of central administration, has, by the confession of those who are now working it, utterly broken down; that, in fact, all the predictions of voluntary educationists respecting it have been more than fulfilled.

Well, what, under ordinary circumstances, would it be wise to do in such a case? Would it be wise to go on as we have been going? Not even the Tories go so far as this, but the drift of their tactics is to allow for the minimum of reform. They would keep the grant undiminished; they would send out the same quality of teachers, and they would deprecate any searching inquiry into the attainments of scholars. The reference of the Bishop of Oxford to the last subject in his speech in the House of Lords, last week, is as characteristic as it is curious:—"But what," said this sagacious prelate, "will be the examination if it is carried out honestly and truly under the Revised Code? It is really to be a mere searching into how far the children individually, in every part of the school, are up to the mark in the most mechanical part of their training, reading, writing, and arithmetic." The "most mechanical!" And mark the honeyed words, addressed to the patrician assembly, which followed:—"I beg your Lordships," continued the Bishop, "to notice this, that reading, in men of your Lordship's education, ceases to be mechanical. You glance at the book without spelling it over word by word and letter by letter. But, in these schools, in young children particularly, who have only lately been denizens of the school, it is a mere mechanical and the most mechanical part of their training." From which we infer that men of the Bishop of Oxford's station and of "their Lordships' education" never had to go through the "mechanical" stage of reading, and that such a thing is only necessary in "these schools." In other words, the Bishop of Oxford and his peers are of Dogberry's opinion, that to their class, "reading and writing come by nature."

But even if this theory be true, it follows, on the Bishop's own acknowledgment, that although stripling peers and boy bishops may not require to learn to read and write, the poor and untitled do require some teaching in these matters. The question, therefore, recurs, how can they be taught most effectually and most economically? The Minister of Education in the House of Commons informs us that the present system is neither economical nor efficient, and he proposes to substitute for it one which he promises shall be either economical or efficient, but which of these two very requisite qualities it is to possess he will not undertake to say. We have already, in this journal, expressed an opinion on the respective merits of the Old and the New Codes. Looking at the matter, still, from the point of view occupied by Mr. Lowe and the Educational reformers, we have no hesitation in again expressing our preference, as merely administrative reformers, for the New Code. But does the question of national education lie only between the Old and the New Codes? A Royal Commission has reported against the continuance of the present system. Must Parliament adopt only that system or the new system? Is there not the plain and practical alternative of *no system at all*? If we required words to condemn the theory of any Government system of education we should find them in Mr. Lowe's speech on the 13th February. "I believe," said the right honourable gentleman, "that the grants hitherto made, instead of calling forth, have crippled, and in fact almost extinguished, voluntary energy. They have, in fact, been uneducating the public mind from the Voluntary system, and that evil, I fear, we cannot hope much to diminish. The House, I think, will be surprised to learn, that the training colleges, which were undoubtedly established with the best of motives, are almost entirely supported by the Government. No less than 99 per cent. of the cost of that at Cheltenham is defrayed by the Government, and the proportion that the Government pay towards the support of the training colleges is on an average of 90 per cent. I believe it is impossible again to raise the Voluntary spirit . . . and that being so, I think it becomes the duty of the Government to see whether they cannot adopt some course which shall dispense with the necessity for its resuscitation." The readers of the *Nonconformist* will do us the justice to acknowledge that we are not in the

habit of quoting ourselves, but we cannot help comparing this statement of the Vice-President of the Committee of Council on Education, with some words which appeared in the *Nonconformist* newspaper of September 23d, 1846. We beg the reader's attention to the following passage:—"We have all along admitted that a legal provision for the education of the people would, for a time at least, increase the amount and improve the quality of the book-learning at present imparted. Far enough are we from holding such an advantage cheap. But this we affirm without hesitation, that it would be dearly purchased. Make the erection of the school-house, the maintenance of the school-master, and the superintendence and direction of education, the business of authority, either national or local, and in a single generation the active and earnest advocates of popular enlightenment will die out. For a brief period those who took an interest in the work will take an interest still. But their occupation will be gone. Their hold upon the conscience of society will be lost. Their arguments will want cogency, their appeal pertinence and power. Mechanism will have displaced life, and mere doing will supersede all care for the mode and spirit in which it is done."

Half a generation only has passed away since these words were written, and their fulfilment is now publicly proclaimed. The Minister of the Crown who makes the statement admits that the state of things which the Privy Council system has brought about is an "evil." We need not say that, on this point, we agree with him; but we do not agree with him when he intimates that the Voluntary principle cannot be resuscitated. He may carry his New Code, but it will fail almost as miserably as the Old. Five years hence, if the scheme should be carried out in its integrity, the reports of the official examiners will, in all probability, be such that the nation will see it is not worth while to produce or assist any merely perfunctory system. The operation of the New Code will be such as to prove the small results of any State-assisted scheme of public education. We agree, therefore, with the *Daily News* in its remarks, evidently called forth by the masterly letter of "A," which we print in our columns to-day: "All the reforms which Mr. Lowe may be able to carry will not save us from drifting into an enormous expenditure, which will nevertheless fail to benefit those districts where assistance is most needed. There is not a statesman in either House of Parliament who would venture to rise in his place and say that a system of education truly national can be efficiently directed and controlled from an office in London. Sooner or later we shall be compelled to decentralise education; but the task will be infinitely more difficult if only for a few more years we persist in the present demoralising practice. A minority of the Education Commission foresaw this result, and accordingly recommended as the best course, that the public interest in education having been thoroughly awakened, and a great model of schools and schoolmasters having been created, Government should now gradually withdraw, and confine itself to the education of those whom crime, vagrancy, or destitution casts on its hands, taking measures at the same time to turn to better account the public charities, of which so large a part now runs to waste or worse, and the improvement of which will amply employ the great staff of inspectors and examiners which Government has created."

"This," adds the same journal, "is what thousands of people are saying, although everybody just now seems inclined to let the mischief go until it works its own cure." We naturally except ourselves from our contemporary's criticism. We are not disposed to "let the mischief go." Stop its progress now, and we may save ourselves from an enfeebling and a demoralisation of society, such as the possession of no "mechanical" arts, even if they could be secured, could compensate for. The question raised by the minority of the Education Commission has yet to be settled. "The Voluntary spirit cannot be resuscitated," says Mr. Lowe. We reply, that if any results worth having are to be secured, it will have to be resuscitated, and, possibly, even in Mr. Lowe's time.

POLITENESS TO SERVANTS.

AYE, reader!—"politeness to servants"—that is our subject—and, perhaps, if you will put off your laugh for a few minutes, and give the matter your unprejudiced consideration, you will find it not altogether unworthy your while. "Politeness," observe—not kindness, for we take it for granted that the duty of behaving kindly to those who stately minister to their wants will hardly need enforcing upon any who bow to inspired teaching. We ask your present attention to something beyond that. We need draw no nice distinctions, nor per-

plex either our own mind or the minds of others with exact definitions. We all know what we mean by "politeness." We may not all agree upon the particular manner in which it may be best expressed—but we are all at one, substantially at any rate, as to the motive, intention, or disposition we aim to express thereby. We are all polite, in our own purpose, at least, when we shape the manner of our behaviour to others with a view to show them consideration and respect—when we act towards them, in the common intercourse of life, in such a way as to impress them with our desire to place them, by a spontaneous exercise of good-will, in the highest relationship to us which their own reason can fairly assign to them. Now, we put it with all deference to our readers whether there be a single argument in favour of showing politeness to any one, that is not equally strong in favour of showing politeness to a servant.

Let it not be said that conformity to this principle would tend to erase all distinction between domestic authority and subjection, and to confound the special duties which arise out of the special relations of family life. It by no means follows that because politeness might urge one to offer the best seat in his drawing-room to a visitor of his own rank, and to perform all those acts of delicate attention which are conventionally appropriate between persons of the same sphere of society, it would urge him to do precisely the same things to his servant. On the contrary, it would prescribe his abstaining from doing them, on the ground that any deliberate proposal of what is obviously incompatible with the habits and duties of the person to whom it is made, is calculated to wound that person's self-respect. Companionship is not consistent with the relative connexion between a master or a mistress and a servant—and for the one to attempt to discharge to the other the obligations arising out of it, would be as much a breach of manners as for a prime minister to propose to one of his constituents to sit beside him in the House of Commons, and to take part in the debate. The relation of the servant to the master is that of subjection to authority. It is so, not because the one person is really inferior to the other, but because the very contract between them presupposes a difference of position, and is based upon the mutual recognition of it. Out of that difference grow the specific duties, and we may say proprieties, which each owes to the other—and true politeness, instead of altering the nature of such duties and proprieties, binds to a rigid observance of both.

It is rather in the manner in which the heads of families exercise the rights of their position, than in any concession of its legitimate claims, that politeness to servants should be displayed. Commands, proper enough in themselves, may be given in a tone as insulting as it is gratuitously rude. As entire a disregard of feelings may be evinced as if servants had no human feelings at all. Habitual want of consideration for persons in a dependent position, far oftener than ill nature, suffers them to exhibit towards their servants a hardness and brusqueness of manner which, if displayed towards themselves, even by one having the right to direct them, would fire their bosoms with indignation. We have occasionally met with instances of it, and that, too, in quarters where we should not have looked for it, which have rasped our equanimity to an intolerable soreness. And we see no good reason for this kind of thing. Nothing but a thoughtless contempt of persons filling a menial situation need prohibit our showing them, in the most delicate way, the deference due from one human being to another. Nothing whatever is lost by putting command into the shape of request—by veiling the hard lineaments of authority in words and tones which shall give them a pleasing appearance—by indicating a predominant wish to pay homage to the just susceptibility of a servant in the very act of prescribing the service expected to be performed—by gratefully recognising that service when performed. One may treat even a kitchen wench as obligingly, and with as manifest a delicacy of consideration, as a duchess; and although the manner in each case would necessarily be different, the object of it—the wish to please—might be as safely made manifest in the one as in the other.

A little careful consideration of this subject would, we think, bring round most people to the conclusion we are seeking to establish in their minds. It behoves us to remember that servitude, even of the lightest kind, is naturally irksome; and although use will undoubtedly do much to make its restrictions tolerable, it can never make them pleasant. An unvarying routine of duties, from one end of the year to another, not much enlivened by anything in the shape of recreation—all proclivities to social enjoy-

ment tethered to the narrowest possible circle—every outlet, but one, to ambition closed—but little liberty, at best, to adapt the pressure of obligation to inevitable variations of mood, energy, or health—occupations usually devoid of intrinsic interest, oftentimes, too, requiring a trying amount of bodily exertion—constant ministrations to comforts which it is impossible for themselves to share—such is the ordinary lot of our household servants. True, there is another side to the picture—a compensatory weight in the other scale of the balance. Yet, on the whole, the position is one which can hardly fail to present to the view of those who have not been accustomed to it from childhood a dead level of tedious monotony but too well fitted to reduce the movements of the mind to a sort of mechanical and mill-horse uniformity. We reap the benefit of their servitude—and our enjoyment of life is very largely due to them. Is it too much for us, then, to throw into this dull picture a few touches of light which will cost us nothing? Might we not awaken a soul which would take for itself this body of drudging toil with cheerful willingness? Can we not infuse into this lot a spirit of life which will do something at least towards changing an obligation which cannot be avoided into a choice which pleases itself? Surely, if we can do this, it would be worth our taking some pains to do it.

Now we believe that genuine politeness towards servants exerts upon them as inspiriting and sunshiny an influence as any we can bring to bear upon them. If kindness is pure water to the soul which thirsts for sympathy, politeness is an effervescent draught. The one satisfies, the other refreshes, jaded spirits. The one is a beautiful emanation from the hidden depths of your own being—the other is a graceful recognition of what lies concealed in the depths of another's being. In doing kindness, you consult yourself, the promptings of your own nature, the law of your own heart. In showing politeness, you consult the person towards whom it is displayed, offer respect where, perhaps, it will be received with glad surprise, and, by the homage which you pay, call out a self-reverence which is commonly asleep. Drudgery ceases to be drudgery as soon as it is taken in hand by a cheery will. Miranda bearing logs for Ferdinand, was all unconscious of the burden of servitude. To put people in good-humour with themselves is the special function of politeness, and to persons in that desirable state of mind no work comes amiss. We know not what we lose by placing our servants beyond the pale of our politeness—and, above all, we know not what they miss. The phrase, the tone, the gesture, the silence, the smile which costs us no effort, but which reveals to them consideration for their feelings, and deference to their rights, as belonging to the family of mankind, may make all the difference to them in their day's occupations between submission to necessity and expression of hearty and grateful good-will.

It seems to be supposed that inasmuch as servants are generally taken from a very imperfectly educated class, and one in which reverence for authority is not highly developed, politeness to them is very apt to be understood as a license to familiarity. Nothing can be more contrary to fact. So far from encouraging forwardness in servants, politeness withers it in the bud. Nothing so speedily subdues people to a sense of their real inferiority of position as treating them with high-bred courtesy. We remember a story, founded, we believe, in fact, of something which occurred during the prevalence of the cholera, which will both illustrate and confirm our position. In a manufacturing town likely to be exposed to the ravages of the epidemic, a committee of the well-off inhabitants was formed to take such steps towards preventing the disease as science and experience had shown to be necessary. Among the first of these was a house-to-house visitation among the poorer classes, for the purpose of inspection and of pointing out nuisances needing to be removed. The working people deemed this an unwarrantable intrusion upon their privacy, and, to mark their sense of it, appointed a deputation to wait upon the clergyman who presided over the committee, and to ask permission to inspect his premises. Like a sensible man, instead of taking the matter as an affront to his dignity, as they had confidently expected he would, he received the deputation with the utmost courtesy, thanked them for their anxiety, gave them refreshment in his drawing-room, and insisted upon taking them into every room, and showing them the inside of every cupboard, in the house. The effect may be readily anticipated. They left the parsonage with a much lower opinion of themselves, and a much profounder respect for its master, than they had when they entered it. Servants disposed to encroach and be saucy can withstand any treatment better than

courtesy. A show of respect begets respect, and he who would keep dependents in their proper place cannot do so more effectually than by invariable politeness.

"Honour all men," is the injunction of Scripture, which we may fitly conjoin with that other exhortation "Render unto all their due—honour to whom honour." The Christian gentleman is courteous everywhere, at all times, to all classes—and, although, for sufficient reasons, he recognises the gradations of society as founded in the will of the Great Master of all men, and the special duties which arise out of the relation of one to another, he bears in mind that these gradations are superficial only, and their relations temporary, and he discerns elements of being and of character underlying both, which, so long as he continues to revere himself, he will feel himself constrained to treat with respect.

THE COMING DEBATE ON THE REVISED CODE.

The following important letter appears in the *Daily News* of yesterday:—

TO THE EDITOR OF THE DAILY NEWS.

SIR,—Allow me to call attention to the fact that a minority of the Education Commission recommended as the best course "that a good type of schools and teachers having now been extensively introduced, the benefits of popular education having been manifested, and public interest in the subject having been thoroughly awakened, Government should abstain from making further grants, except grants for the building of schools to which the public assistance was originally confined, and the continuance of which would be fair towards the parishes which have hitherto received no assistance; that the annual grants which are now made should be gradually withdrawn; and that Government should confine its action to the improvement of union schools, reformatories, and schools connected with public establishments, at the same time developing to the utmost the resources of the public charities, which either are or may be made applicable to popular education, and affording every facility which legislation can give to private munificence in building and endowing schools for the poor." The minority went on to state their conviction that if the State should proceed further "in its present course, and adopt as definitive the system which has hitherto been provisional, it would be difficult hereafter to induce parental and social duty to undertake the burden which it ought to bear, or to escape from the position, neither just in itself nor socially expedient, that large and ill-defined classes of the people are entitled, without reference to individual need or to the natural claims which any of them may possess on the assistance of masters and employers, to have their education paid for, in part at least, out of the public taxes." They added that they "did not feel confident that Government would ever be able to control the growing expenditure and multiplying appointments of a department, the operations of which are regulated by the increasing and varying demands of philanthropists rather than by the definite requirements of the public service."

It ought not to escape notice, that the question thus raised, whether Government shall permanently take part in popular education, has never been decided by Parliament; I submit that it ought to be decided by Parliament, in the light of the experience which a trial of thirty years has afforded, not foreclosed by an ordinance of the Education Committee of the Privy Council, framed when Parliament was not sitting.

All that has been hitherto done has been, by the avowal of those who have the chief hand in it, provisional and tentative. It would in truth have been impossible to regard as permanent a system so obviously inconsistent with justice as one which taxed all parishes for the education of the poor, and excluded the poorest parishes from the benefit of assistance. There has indeed been a Government office with a mass of business increasing in amount and in complication by which its administrative powers, unadapted to such a burden, have at last been almost overwhelmed; there has been a great and growing expenditure of public money; there has been an authority vested in a committee of the Privy Council of framing ordinances equivalent in importance to Acts of Parliament; there has been the creation of a great and menacing educational interest against which it has at last become somewhat difficult to maintain the interest of the State; but there has been no system capable of being extended, or which the promoters of it thought of extending to the whole country; nor has Parliament ever decided

that it shall be a permanent part of the functions of the Executive Government to take part in popular education.

The promoters of the provisional and tentative scheme evidently regarded it as paving the way for the ultimate introduction of a general and permanent rating system. When they thought the time had come they took part in the promotion of schemes for the institution of such a system: but they encountered an insuperable obstacle in the religious constitution of English society, and their enterprise completely and decisively failed. They had encountered the same obstacle at the commencement of their operations, though they do not seem to have fully estimated its force; and they had been compelled to bend their system to it. The consequence of this was, as the minority of the Commission observe, that religious differences in the matter of education were rather stereotyped and sharpened than softened by Government intervention, each religious denomination requiring of the Government more stringent conditions of appropriation and separation than it would have been contented with in the case of ordinary benefactions.

The provisional system having thus run its course, and the experiment of which it was the instrument having been completed, it is now, I submit, for Parliament deliberately to pronounce judgment on the result, and to decide whether education shall be henceforth left to natural and self-adapting agencies, or assisted and controlled by the Government. The question whether, in the latter case, the Revised Code or any other special system of assistance and control shall be adopted, is a matter for subsequent consideration.

The recent avowals of the Government itself have furnished sufficient ground for hesitation and reflection. The Government has avowed that it has for some time past been carrying on a system untenable in principle and inefficient as regards the direct objects of education; and that a great waste of public money has in effect been incurred. And this evil, it must be added, has been checked at length not by the vigilance or forecast of the Privy Council, but by the result of a public inquiry, brought on mainly by the increase of the expenditure. Though the Government system was experimental in its nature, no plan or estimate appears to have been formed defining the scope of the experiment, or limiting the amount of expense to be incurred. The Government seems to have embarked without a chart on what proved a boundless sea of expense. Private benevolence, though liable to err, is at least restricted in the extent and costliness of its errors by the limits imposed on private means.

I do not desire to criticise the Revised Code, my sole object being to point out that there is a wider question to be considered before that particular measure can properly become the subject of consideration. But I may remark that the important changes which have been made in it, especially as regards infant schools, since its first publication, imply, like the avowals above mentioned, a liability to important errors; and that important errors made by Government in this matter affect education throughout the whole country and are with difficulty retracted. In case the objections taken by eminent men to the new scheme should prove well-founded, their soundness will be revealed by general disaster.

I am, &c.,

A.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

(Per Asia, *vid Roche's point, near Queenstown.*)

NEW YORK, Feb. 26 (Afternoon).

Contradictory despatches have been received of the evacuation of Nashville by the Confederates, and its occupation by the Federal troops under General Buell. The *New York Times* credits the news. The *New York Herald* thinks that Nashville is virtually evacuated, and that no stand will be made there, but that a battle may occur in its vicinity. The *Tribune* says the Confederates, under Generals Johnston, Pillow, and Floyd, have stopped twelve miles north of Nashville, and are preparing to make a desperate fight for that city. The reported evacuation of Nashville is generally credited in New York.

The Memphis journal predicts that Columbus will have to be abandoned.

The *Cincinnati Gazette* states that 3,000 of the rebels taken prisoners at Fort Donelson had asked to be enrolled in the Union army. It is stated that no opposition was offered to the Union army on Cumberland River.

The President has taken military possession of all the telegraph lines, and military supervisors of messages have been appointed. Journals publishing unauthorised military news will be punished.

Both Houses of Congress have passed the Treasury Note Bill. The 50,000,000 dols. of notes heretofore

authorised will be received in payment of duties, but apart from this some duties on imports must be paid in coin, which will be pledged for the payment of the interest on the notes and bonds.

The *Tribune* says the nomination of General Scott as Minister Extraordinary to Mexico has been sent to the Senate.

Rumours of a very early movement of the army on the Potomac are again current.

Burnside's expedition has burnt Wintow, North Carolina. No landing was effected on account of the presence of a large Confederate force.

General Halleck has forbidden the stealing or concealing of slaves, assigning as a reason the urgent necessity of proving to the Southern people that the Federals come not to destroy the Constitution, but to restore peace and safety to the country.

Jefferson Davis was inaugurated at Richmond, on 22nd February, as President of the Southern Confederacy for six years. In his address, after reviewing the events of the rebellion, he says:—

Although the contest is not ended yet, and the tide for the present is against us, the final result in our favour is not doubtful. The period is near at hand when the North must sink under a load of debt which has assumed dimensions which will oppress future generations. If foreign acquiescence in the pretended blockade has deprived us of foreign trade, it is fast making us self-supporting and independent.

The interests involved in the present struggle are not only Southern. The world at large is interested in opening the Southern markets. After their recognition the Southern States will offer most favourable markets for foreign manufactures. Cotton, rice, tobacco, and sugar, would furnish an attractive exchange. The constancy of supplies would not be disturbed by war. The Confederate strength would be too great to tempt aggression, and the character of the Southern productions would make the people too much interested in foreign commerce wantonly to disturb it. The constitution admits no war of conquest. Civil war cannot occur among States held together by volition only. This voluntary association does not, however, diminish the security of the obligations by which the Confederates may be bound to foreign nations. At the time the States seceded they proposed a settlement on the basis of common liability for the obligations of the general Government. At the darkest hour of the struggle a permanent Government takes the place of the provisional Government. After a series of successes and victories we have recently met with serious disasters; but in the heart of a people resolved to be free, disasters stimulate to increased exertion.

The *Richmond Whig* thinks "that the Jefferson Davis Government is the most lamentable failure in history, and says that the helm should be surrendered to abler and better hands. The inauguration, it says, is a bitter mockery and miserable compensation for the ruin of a free people."

President Lincoln has signed the Treasury Note Bill, which is now law.

Detailed advices are to the 22nd.

Commodore Foote had officially announced the Federal occupation of Clarksville, Tennessee. Two-thirds of the citizens had fled in alarm. At the request of the Mayor of Clarksville, Commodore Foote had issued a proclamation, assuring all peaceable citizens that they could resume their avocations. Supplies sufficient for twenty days' use were taken. The actual number of prisoners surrendered to General Grant is 13,300, amongst whom is General West, whose name has not before been mentioned. In addition to this, General Grant has notified to General Halleck that 1,000 more have been captured since the surrender, who came down the river to reinforce the fort, not knowing it had fallen.

Intelligence has reached head-quarters in St. Louis that a span of the bridge over the Tennessee River at Decatur, Alabama, over which the Memphis and Charleston railway passed, has been destroyed by the Union men in that vicinity, thus cutting off communication.

According to letters from Richmond, General Beauregard was at Nashville on the 15th ult, superintending the very formidable defences which were being thrown up there. His force was estimated at 60,000 men. To these would be added the 5,000 men who escaped from Fort Donelson, and he was further being reinforced from Virginia. Piles had been driven into the river bed between Clarksville and Nashville. At the latter place provisions, guns, and munitions of war, were in abundance.

Active movements of troops are taking place in the West. All the available troops in Wisconsin and Illinois are pushing forward to Cairo or St. Louis, under orders from the War Department, and energetic exertions are making to fill up companies which are not yet up to the numerical standard.

The British screw steamer *Stella* had been chartered to convey American contributions to the Exhibition. It is stated that the show of American articles will be greater in bulk than in 1851.

A son of President Lincoln, aged 11, has just died. Both Houses of Congress adjourned after very short sessions out of respect to the President and his family in their recent affliction. In consequence of the death of the President's son, it was resolved that the illumination of the public buildings in Washington should not take place on the 22nd, as had been previously arranged.

The anniversary of Washington's birthday was to be marked by the release of a number of State prisoners from Forts Lafayette and Warren.

The execution of Captain Gordon for slave piracy was notified in the telegrams a week ago. The details, as given by the *New York Times*, are most horrible. The man attempted to poison himself, but was re-

stored sufficiently to undergo, in a state of terrible intoxication, the last sentence. Whisky had been given him in great quantities to sustain life.

FRANCE.

The bill for a pension, &c., to the new Count Palikao has been withdrawn. This intention was announced in a letter written by the Emperor and read to the Corps Législatif on the 4th. His Majesty says:—

The rejection of this bill could involve no difficulty, as the laws are now discussed with regard to their intrinsic objects, and not with a view to overturn Ministries. But in order to re-establish the mutual confidence which ought never to have ceased to exist between the legislative and executive bodies, the Government will withdraw the present bill and introduce another, destined to reward exceptional military services in China.

The reading of the letter was followed shouts of "Vive l'Empereur."

The bill has not yet been discussed. It is defined in the *Moniteur* as a bill "by which an annual *rente*, the amount of which is not yet fixed, would be inscribed in the Great Book of the State, to reward, by pensions or dotations, distinguished acts on the part of generals, officers, and soldiers, as well as to recompense exceptional services rendered by them in times of war. Imperial decrees would constitute these pensions or dotations, and would fix the conditions of their enjoyment or reversibility, should the latter take place." The bill, it will be perceived, immensely increases the Emperor's power, giving him the means, in fact, of creating a military aristocracy.

On the 6th, a deputation from the Senate presented the address of that body to the Emperor. His Majesty said, in reply:—

I am gratified at the unanimity with which the Senate has voted the address. It is a fresh proof that in the Chambers, as in the country, the majority, excluding extreme opinions, always range themselves on the side of wisdom. Considering the vivacity of the debates, I have seen with pleasure that the measured language of the address has united nearly all the votes in its favour, thus confirming the maxim of Bossuet, that "moderation founded on truth is the firmest support in human affairs." (Applause.)

The discussion on the address commenced on the 6th in the Corps Législatif. M. Plichon, after advertizing to various home topics, attributed the distress of the working classes to the treaty of commerce with England, and the general state of uneasiness. Touching the Roman question, and that of the Society of St. Vincent de Paul, M. Plichon said that evil freely pursued its course, while that which was good alone met with obstacles. M. Konigswarter spoke on the Italian question. He defended the cause of the unity of Italy, and regretted that the Italian cause had been so violently attacked in another assembly.

On Saturday, M. Picard undertook the defence of the liberty of the press, and then attacked the present system of elections in France, which he said was under the control of the Prefects. M. Picard concluded by saying that he thanked the Government for having restored freedom of discussion to the Chambers, because that freedom sufficed for him to prove to the country "that all other freedoms were wanting." M. Baroche replied. He denied that the press had no freedom. The best proof was the violent articles which continually appeared. It ought to be kept within certain restrictions.

M. Jules Favre replied to M. Baroche. M. Jules Favre, with biting sarcasm, censured various acts of the Government. He analysed M. Fould's report and the Emperor's letter, with the consequences attendant thereupon to the institutions of the country. He asked whether it was wise to leave the direction of public opinion and the elections in the hands of the Government. In this respect the Opposition was conservative, and the Government revolutionary, because it violated the Constitution. In defending the liberty of the press, M. Jules Favre said:—"In fact, there was only one journalist in France—the Emperor. All other editors were simply vassals, obliged to bend their heads before an 'avertissement' or a 'communiqué'—usurpations of judicial power which constitute a penalty arbitrarily applied, a penalty which is equivalent to a suppression of property." As regards the elections, M. Jules Favre declared the whole system to be a farce; they were entirely in the hands of Government officials. M. Baroche replied.

The *Moniteur* publishes a report of M. Fould on the conversion of the Four-and-a-Half per cent. Rente and Obligations Trentennaires into Three per Cent. Rentes. M. Fould states that 602,575 Obligations have been presented for conversion out of a total of 675,160 issued. The amount of Four-and-a-Half per cent. Rente which has been converted is 131,250,000 francs. There still remain 42,893,750 francs unconverted. But Rentes are held as dowry or by minors, persons deprived of their civil rights, and others which by legal obstacles are kept in a state of almost forced immobility. M. Fould estimates the amount of these Rentes at 30,000,000 francs. The report concludes as follows:—"The grand object of obtaining the consolidation of the public debt is therefore attained." The result will allow a diminution of the floating debt by more than 155 millions, and afterwards the preparing of measures for causing the remainder of the Four-and-a-Half per cent. Rente to disappear.

The *Moniteur* says:—"The statement that, in consequence of the agitation in the Quartier Latin, the students of the Polytechnic School had been confined to the building, is incorrect." Almost all the people recently arrested have been released.

A telegram from Lyons states that Dumollard the murderer was executed at Montluel on Friday morning. He died without making any confession.

The Emperor has sent 250,000f. from the privy purse to the Prefects of the Departments of Rhône, Loire, Seine Inferieure, and Nord, to be applied for the benefit of the workmen.

ITALY.

THE NEW MINISTRY AND THEIR POLICY.
The following is a list of the new Ministry as constituted by Ratazzi:—

Foreign Affairs and Home Affairs <i>ad interim</i>	Sig. RATAZZI.
Finance	Sig. SELLA.
Public Works	Sig. CORDOVA.
Grace and Justice	Sig. DEPRETIS.
Agriculture and Commerce	Marquis PEPOLI.
Instruction	Sig. MANCINI.
Army	Sig. PETTITI.
Marine	Admiral PERSANO.

These appointments are the results of various changes, the Ministry at War having been especially difficult to fill. It is rumoured that either General Durando or the Marquis de Villamarina will take the Ministry of Foreign Affairs.

On Friday the Chamber of Deputies re-assembled, and we borrow from the *Times* the following description of the scene, and of the new Prime Minister's speech announcing his programme:—

Gifted at no time with strength of lungs, the new Prime Minister spoke with more than his usually faltering voice in the present emergency. There was something nervous in his very appearance, and something hysterical in his voice—a visible embarrassment, of which he scarcely ever got rid to the end of his address. His programme was like all other possible programmes that any man may venture to bring forward in Italy under present circumstances. For what concerns public affairs, Italy cannot, he said, doom herself to isolation. She must rely on alliances, and her natural allies were, in the first place, France, who had shed her blood, and England, who had given the aid of her moral support, and had first recognised the new State. Alliance, however, must not be obtained at the price of national dignity and independence. It will also be the object of the Government to endeavour to obtain the goodwill of those Powers which as yet keep aloof from Italy and refuse to acknowledge the new kingdom. The new Ministers will be faithful to that vote of Parliament which declared Rome to be the capital of Italy. They would go to Rome by moral and diplomatic means, always hand in hand with France. The notion that the temporal power was rather a stumbling-block than a help to the Papacy had been gaining ground in the Catholic world, and in France especially, as might be seen from the improved tone of the late debates on the subject in both French Houses.

In matters connected with home policy Ratazzi promised to lean equally on men of all parties,—on all men, that is, who agreed on the principle of Italian unity and independence under the dynasty of Victor Emmanuel. Place and preferment should be dealt out impartially, without provincial distinction. Government would combine political unity with administrative decentralisation. They would write "economy" on their banner, and would curtail expenses with the greatest diligence; they would vie with the Chamber in reducing the budget of 1862 to the lowest possible figure, and present the estimates of 1863 upon the same thrifty and rigidly saving plan. They would carry on the discussion of the financial bills already before the House, and set the public treasury in order. The only extravagance they would allow themselves would be for the benefit of the national armament. There would be no stint for the army; none for the navy, which is to be organised on a totally new plan. Public works and instruction will be carried on with the greatest activity where the need is most sorely felt—in the Southern Provinces and the island of Sardinia.

So far the programme had not one word that might be considered new. It was the old song that was first sung by Count Cavour, and followed in a hundred instances, with scarcely the variation of a note, by Baron Ricasoli. If there was anything like a new burden in Ratazzi's strain, it was only where he promised the "prompt, immediate, and real execution of the bills and resolutions already gone through Parliament respecting the national armament." This refers mainly to the Garibaldi law, the purpose of which was to organise and arm 230 battalions of mobilised National Guards, under the orders, chiefly, of those Garibaldian officers who now compose the three divisions, on paper, of the so-called "Volunteer or Southern Army." This is the great bait with which Ratazzi hopes to lure the Left party in Parliament, and the so-called "men of action," to his side. There is no doubt that the late Government, especially under Minghetti, without daring to oppose the Garibaldi Bill, hoped to be able to put off its enactment till doomsday. The new Ministry have now committed themselves to go to work without delay, and it is said Garibaldi will soon proceed to the South, attended by experienced officers, to proceed to the organisation of this new force. Hopes are also held out that the Garibaldian volunteers will before long be amalgamated with the regular army into one national service. If this consummation can be brought about without alarming France with the prospect of an organised revolution; if the scheme can be brought into effect without producing internal commotions, and without venturing on a premature collision with foreign enemies, no doubt it will be right to acknowledge that the new Cabinet brings with it greater courage than the former one ever developed; that Ratazzi is ready for exploits from which his predecessor undoubtedly shrank.

Ratazzi's speech was listened to with attention, but, as it was delivered in a cold, dispirited manner, so it was passively and languidly received, and only interrupted, at rare intervals, by no very hearty cheers from the Left; it closed in the midst of a rather slack applause from the same side and from the Tribunes.

Lanza, the leader of the old majority, disclaiming any intention to open a discussion, merely observed that the retirement of the late Cabinet had taken place under somewhat unusual circumstances, and asked for explanations.

It was then that Baron Ricasoli arose. The

House became immediately still. Ricasoli said that the retirement of himself and his colleagues was not, as had been asserted, owing to any dissensions in the Cabinet. He then proceeded to point out the real causes of his retirement, and said he would "limit himself to the statement of merely Parliamentary transactions." Between the votes of confidence and the demeanour of the representatives there was a discordance which amounted to an actual vote of want of confidence. "Now, gentlemen," said Ricasoli, with a warmth which spoke volumes in behalf of his sincerity, "it was not in my character to abide in an equivocal position like this." (A thunder of applause.) From that moment, he went on, he conceived that it was the duty of Ministers to retire. The vote of the 25th February, which was not only, if possible, more favourable than the former vote, but which, indeed, was unanimous for Government, was even more hollow and unmeaning, and it was that very vote which led to the decision which had been lately adopted. The Ministers tendered their resignation, and insisted upon its acceptance. The King was so good as to express a wish that Ministers should wait for a new decision of Parliament. But Parliamentary votes had never been of any avail to clearly define the actual position of the Cabinet, and a new appeal to it would not have changed the condition of things. Hence Ministers insisted upon their resignation, hence his Majesty made use of his prerogative, and he (Ricasoli) had nothing to add.

The *Times*' correspondent adds this significant sketch of the Baron:—

The Baron stood bolt upright, in his usual stiff attitude, with those black kid gloves on, which he never removes, allowing himself but little gesture, no action. His voice was firm, even, calm; his dried up, almost withered countenance proud and confident; his spare, tall, lank frame erect, with head slightly thrown backward. His manner, on the whole, was courteous, and his language measured and guarded; but his speech conveyed an undisguised reproach to the whole Chamber, and especially to the old majority, whose wayward and fickle behaviour, whose inconsistency between their words and deeds, was at the bottom of all the weakness and irresolution with which the Baron's Government was charged. Ricasoli spared no one; he very clearly made it out (what was the real fact) that anybody in the House was to blame but himself. Yet this reproving speech, this severe but well-deserved censure, was often interrupted in the course of delivery, and was drowned at its close with such a loud and prolonged thunder of applause as I never recollect being bestowed even on Count Cavour's most ingenious and successful speeches.

Shortly after Baron Ricasoli asked for a month's leave of absence.

The deputies and other persons arriving in Turin from the provinces, especially from Lombardy, the *Emilia*, and Genoa, unanimously describe the dissatisfaction with which the country has heard of the results of the crisis and the accession to power of the Ratazzi Ministry.

King Victor Emmanuel, accompanied by Admiral Persano and Signor Pelitti, has arrived at Milan. His Majesty was enthusiastically received by the people.

A meeting of 300 popular delegates was held at Genoa on Sunday, in the Paganini Theatre. A great crowd assembled. Garibaldi, who had accepted the presidency of the meeting, was much cheered on entering the building. In his speech he said:—

I am happy to preside at this meeting of the representatives of the great Italian family. I deplore the absence of the representatives of those provinces still excluded from our union. Garibaldi took an oath to deliver those provinces, and exhorted the people to concord, and the union of the forces of the nation in the same manner as the fasces are bound together. Then, he continued, we shall vanquish all tyranny, and extend freedom beyond the Peninsula to every enslaved people!

GERMANY.
RESIGNATION OF THE PRUSSIAN MINISTER AND DIS-SOLUTION OF THE CHAMBER.

In consequence of the adoption in the Lower House of the motion of M. Hagen, that the principal items of revenue and expenditure should be specified in the general budget, the Ministry sent in their resignation on Saturday. The King declined to accept it, and yesterday a royal decree, countersigned by all the Ministers except M. Bethmann-Hollweg, was issued dissolving the Chamber. The assembly separated, with three cheers for the King. The Upper House immediately adjourned.

Austria and Prussia have made their conjoint move in the Electoral Hesse affair. In the sitting of the Federal Diet on Saturday, the representatives of the two great German Powers proposed that the constitution of 1831 should be re-established in conformity with the Federal laws, and with the proviso, also, that the rights of the Estates should be respected. It is supposed that the change of Ministry in Hesse Cassel will be one early consequence of the decision of the Diet, and that probably M. Von Goddaeus will be the only member of the present Cabinet who will retain office. The Vienna papers already begin to rejoice over the anticipated extinction of this long-standing and troublesome question.

GREECE.
Various and conflicting accounts arrive concerning the Greek insurrection. It is said that negotiations have been opened with the insurgents which are likely to lead to a capitulation, and that the movement has not spread beyond its original centre. On the other hand, it is reported that the insurgents have several times beaten the royal troops, have refused all terms, and have addressed to the repr

sentatives of England, France, and Russia, a memorial to justify their appeal to arms.

TURKEY.

The negotiations between Omar Pasha and the insurgents of the Herzegovina having failed, on account of the exaggerated nature of Luca Vuacovich's demands, the Turkish forces have advanced upon Zubzi. Omar Pasha is said to be master of all the important positions.

Cabouli Effendi and Mehemet Pasha have proceeded to Syria.

CHINA.

The following has been received per telegraph from Alexandria:—

SHANGHAI, Jan. 23.—The rebels are moving in the direction of this place. A proclamation has been issued by the consuls of the allied powers, declaring Shanghai to be under their protection. Reinforcements have been sent hither by the Pearl.

SAIGON, Jan. 28.—Fresh disturbances have broken out in Cambodia. The Siamese Government have sent a large naval and military force against the insurgents.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday, the Gardens in Towns Protection Bill was referred to a Select Committee after a short discussion on the present condition of Leicester-square.

The six bills to Amend the Law for the Transfer of Real Estate and the Registration of Titles were referred to a Select Committee.

Their Lordships adjourned at ten minutes to six o'clock.

THE EDUCATION QUESTION.

On Friday, the Earl of DERBY complained of the articles of the Revised Code affecting pupil-teachers who had nearly served their apprenticeship, and also of the penalties for not having pupil-teachers, when the managers would have to become responsible for their payment.

Earl GRANVILLE did not apprehend that there would, practically, be any injustice with respect to the pupil-teachers already indentured. Provision was made that they should be paid by the managers, and in their default, by Government.

Lord LYTTELTON brought forward a series of resolutions on the subject of the Revised Code of Education, and stated that he felt the Government were bound to take some action on the report of the Commissioners on Education, and that he approved of some part of the New Code, although he objected to some of its details.

Earl GRANVILLE stated his satisfaction at the practical speech of the noble lord, and thanked him for so much of the favourable opinion he had expressed of the New Code; and briefly commented on the main points of the speech in which the resolutions had been introduced.

Lord BELPER thought the withdrawal of the grants from the teachers and pupils without a longer notice was harsh and unfair, and that it was unwise to discontinue the grants for children at so early an age as eleven-and-a-half years.

Lord LYTTELTON, having said a few words in regard to the non-existence of any claims whatever on the part of the pupil-teachers, withdrew his resolutions.

The Consolidated Fund (973,747.) Bill was read a third time and passed. Their Lordships adjourned at twenty minutes past seven o'clock.

THE AMERICAN BLOCKADE.

On Monday Lord STRATHEDEN brought forward the subject of the blockade of the Southern ports by the Federal States of America, and at length and from documents argued that it was inefficient.

Lord ABINGER, though not approving of any attempt to raise the blockade, thought that, in the interest of humanity, this country should recognise the independence of the Southern States.

Lord RUSSELL expressed his conviction that the policy pursued by her Majesty's Government had obtained the approval of the country, and said that from the very first the blockade of the Southern ports had occupied the attention of Ministers, who had had two questions to consider—first, whether the proclamation of a blockade had been made by sufficient authority; and, secondly, whether the means employed had been sufficient to blockade so large an extent of coast. In regard to the first point, the proclamation had been issued, as laid down by Lord Stowell, by the sovereign authority in the person of the President of the United States; and, in respect to the extent of coast, we ourselves had formerly proclaimed a blockade of a coast not much inferior in extent. He then proceeded to reply to the proofs adduced by Lord Campbell of the inefficiency of the blockade, recounted the efforts by which the United States had sought to render it effective, and considered that the want of cotton in our own markets, and the deficiency of our manufactured goods in the Confederate States, were the best test that the blockade was not an empty proclamation. As to the number and size of the vessels which had eluded the blockading squadrons, much exaggeration existed, many of the vessels which had run the blockade being only coasters of small draught running from creek to creek. On the point of what constituted effective blockade he had consulted the Crown lawyers, and had then written a despatch on the subject to Lord Lyons. He could not give the papers moved for, for the simple reason that

none such existed. He also stated that no formal communication had been made by the French to the English Government on the inefficiency of the blockade. In conclusion, he observed that the policy pursued by our Government had been dictated, not by expediency, but by justice—a fact which would be acknowledged by both sides at some future time. If we had been obliged to take part either with one side or the other, it would have been a misfortune and calamity for the world, and for the people of America especially.

I have lately received an interesting account given by a person sent by the Federal Government to superintend the negroes of some plantations on certain points in the South. He describes the condition of these negroes, their readiness to work, their usefulness, their peaceable and generally good disposition. He says, though he did everything he could to remove the effect of false and calumnious assertions against the Federal Government and President Lincoln, yet he cautiously abstained from any incitement to the slaves to rise against their masters. But if, by any misfortune, it had become necessary to vindicate our honour, if we had been obliged to take part in this war, any hope of seeing an end to the system of slavery by peaceable means would have vanished. In that case the North would have proclaimed a general emancipation of the slaves; and though it is our earnest wish that the sin and stain of slavery should cease, yet there is nothing we should regard with greater horror than the devastation, the burnings, the murder and pillage, among a population of 4,000,000 of slaves that, in the name of liberty to the negro, might have been perpetrated. (Hear, hear.) We trust that when this contest ends it will end in such a way as to leave the emancipation of the negro possible to be effected by gradual and peaceful means, and that the slaves of America may, in time, take their place as free labourers without loss of life or destruction of the property of their masters. It is not owing to these masters that slavery now exists in the Southern States of America. It is an inheritance they derived from this country. (Hear, hear.) Having taken this neutral course, I trust within three months, or perhaps sooner, we may see the end of this civil war; and I hope it may end in a manner consistent with the welfare and happiness of both parties, and a renewal of the old feelings between North and South. If so, they may consent to a peaceable separation into two States that might both be powerful—inhabited by men with very different education, perhaps with very different natures, but who may have before them a career of prosperity for centuries to come. If this should be the case I should rejoice above all that during the contest we have done nothing to aggravate it, and that while we have constantly pursued a firm course it has at the same time been a course of conciliation. (Hear, hear.)

The subject then dropped.

The Transfer of Real Estate Bill and the Exchequer Bills Bill were read a second time, and the House adjourned.

HOUSE OF COMMONS.

The House did not sit on Ash Wednesday.

THE COLLEGE OF MAYNOOTH.

On Thursday Mr. WHALLEY gave notice that on the 18th inst. he should move for a committee to inquire into the doctrines taught, and the discipline carried on, in the College of Maynooth, so far as the same relates to and is calculated to affect the political conduct of the persons educated in that college, and their allegiance to the Sovereign.

EDUCATION IN SCOTLAND.

Mr. BLACK asked the Lord Advocate whether he intended to bring in a bill for the establishment of a national system of education in Scotland, and, if so, when he expected to introduce it. The LORD ADVOCATE said he hoped to be able to state some day next week the course which the Government intended to pursue with reference to education in Scotland.

THE ARMY ESTIMATES.

On the order for going into a committee of supply, various inquiries were addressed to the Secretary of State for War, and replies, with explanations, given by Sir G. LEWIS.

The House then went into committee upon the remaining Army Estimates, the discussion of which occupied the chief part of the evening.

Among the subjects which specially engaged the attention of the committee, Mr. OSBORNE noticed the changes in four of the cavalry regiments, which had been converted from the old English Dragoons into Hussars, thereby, as he contended, destroying the *esprit de corps* without any advantage of discipline or economy. Lord PALMERSTON observed that the objection would go to the abolition of pigtails and plastered heads. Several members urged the great expense which the changes in their uniforms entailed upon cavalry officers. Another subject much discussed related to the sums included in the votes for fortifications in the colonies, Mr. ADDERLEY and other members suggesting that this expenditure was inconsistent with an understanding come to on Tuesday, when the Government assented to Mr. Baxter's amendment on Mr. Mill's resolution. A third subject was an item in Vote 13, for Civil Buildings—namely, 26,100£ for the purchase of part of Mr. Dines's new factory at Pimlico. Mr. MONSELL moved to omit this portion of the vote, which was for enlarging the clothing establishment. He complained that nine-tenths of the clothing of the army had been taken out of the hands of contractors, contending that the Government could not make the articles at a smaller cost. After much debate the motion was withdrawn. Upon an item in the next vote of 10,787£ for increasing the Royal Military College, Sandhurst, the omission of which was moved by Mr. SELWYN, the Government sustained a defeat, the motion being carried by 81 to 53.

THE TEMPORARY ROAD IN HYDE-PARK.

Mr. COWPER, in moving an estimate of 2,000£ for a temporary road in Hyde-park, described the

course of the proposed road. The plan suggested gave rise to a great contrariety of opinion, some members regarding it as the best, and others the very worst mode that could be devised for solving this apparently difficult problem. It was likewise argued that the cost of such a work, being a metropolitan improvement, should not be paid out of the national funds, and that there was no necessity for a temporary road. Ultimately, the committee divided upon a motion by Mr. PEACOCK, that the Chairman report progress, which was negatived by 78 to 30, and, after some further discussion, divided again upon the main question, which was carried by 78 to 28. The Chairman was then ordered to report the resolutions.

The remaining orders having been disposed of, the House adjourned at a quarter past one o'clock.

EDUCATION.

On Friday, in reply to Mr. WALPOLE, Mr. LOWE stated that during the year commencing March 31, 1862, and ending March 31, 1863, all schools now aided by the Privy Council would be examined and paid on the principle of the old original Code. After that date the managers of schools would only receive one or two grants: the grant for pupil-teachers, and such capitation grant as they might earn under the provisions of the Revised Code.

LONGFORD ELECTION.

Mr. LEFROY asked the Chief Secretary for Ireland if Government had received full information as to the riots which were alleged to have taken place at the late election for Longford.

Sir R. PEEL said there was no doubt many of the electors had been maltreated and half murdered by a lawless mob. The statement which appeared in the papers by no means came up to the circumstances which actually occurred. Scenes of violence, intimidation, and outrage had taken place such as had not been witnessed in Ireland for many years. He did not know what course might be pursued on the subject, but he believed the election, or rather the mockery of an election, would become the subject of an inquiry. (Oh, oh !)

Mr. HENNESSEY rose to order. As notice had been served on Major O'Reilly's agents by Col. White's agents that a petition would be presented, he thought it out of order to discuss the question.

The SPEAKER said the right hon. baronet was not strictly out of order. It was purely a matter of discretion. (Cheers from the Irish members.)

Sir R. PEEL said Government had given orders that all persons who could be proved to have been engaged in any violent proceeding should be prosecuted.

THE AMERICAN BLOCKADE.

On the order of the day for going into committee of supply,

Mr. GREGORY, pursuant to notice, called attention to the blockade of the ports of the Confederate States of America. He would not now press the question of recognition, but should confine himself strictly to that of the blockade—a question of the most vital importance, not to England alone, but to the whole world. He proceeded to argue that by the acknowledgment of the validity of the blockade our neutrality appeared to be one-sided; we seemed to be conniving unfairly at the act of one of the belligerents, and doing an injustice to the fair trader. He was bound to say that he was more than satisfied with the past conduct of the Government under circumstances of the greatest difficulty; his only fear was that they might go too far, and carry forbearance to a point that would prejudice our own interests and derogate from our character in the opinion of other nations. He then tried the question by the rules of international law and by the practice of prize courts, insisting that, according to the legal definition of "blockade," to the *dicta* of jurists of authority (including the American judge, Kent), and to judicial decisions in reported cases, the blockade of the Southern ports by the United States was illegal; that it was ineffective, and therefore illegal, was proved by the number of vessels which had run the blockade. He cited as evidence to this fact communications from our naval commanders and consuls, and the acknowledgment of American newspapers, testifying to the absence, inefficiency, or intermissions of the blockade, which, he maintained, continued up to the present time. If the blockade had been effectual, would the Government of the United States, he asked, have resorted to the barbarous and disgraceful policy of destroying the Southern harbours? In conclusion, he moved an address for certain papers.

The motion was seconded by Mr. BENTINCK, who urged a recognition of the independence of the Southern States, in conformity with the doctrine enunciated by Lord Russell in the case of Italy, that a people were entitled to choose their own form of government.

Mr. W. E. FORSTER denied that the blockade of the Southern ports was ineffective, and stated that a list of 300 vessels, which had been handed in by Mr. Mason as a list of vessels which had broken the blockade, had, on examination, dwindled down to nineteen. Most of these had escaped on dark and stormy nights, thus evincing the stringency rather than the inefficiency of the blockade. He also reminded the House that, during the war between Great Britain and her revolted colonies in America, no less than 500 privateers succeeded in getting out of the American ports. He warmly eulogised the conduct of her Majesty's Government in reference to America, and said their forbearance and firmness had been the means of preserving us from one of the most deplorable wars in which it was possible we could be engaged. He trusted that no temptation, not even the sufferings of a portion of the population,

would induce her Majesty's Government to depart from the strict neutrality which they had hitherto observed. (Loud cheers.)

Sir JAMES FERGUSON contended that without a declaration of war there could be no legal blockade, and called on her Majesty's Government to interfere in the matter. By sanctioning the continuance of an illegal blockade, they were really virtually departing from the profession of neutrality, and assisting the stronger power.

Mr. MILNER could not believe in the final dissolution of the great American Union, and, so long as it existed, he deprecated any active interference by the British Government in the struggle now taking place.

Mr. LINDSAY quoted several letters he had received from America in proof of the assertion that the blockade of the Southern ports was a mere paper blockade, and that it had been broken nearly one hundred times by vessels plying between the Southern States and Cuba.

The SOLICITOR-GENERAL (Sir Roundell Palmer) agreed with Mr. Lindsay that it was the bounden duty of this country to persevere in a strict and impartial neutrality, dealing equal justice to the North and South. But we should not forget the difficulties of the United States Government, and should discard everything that could disturb our sympathising judgment. The principles on which Great Britain should judge this question were those of international law, as laid down by great jurists. After examining the definitions of "blockade" given by Mr. Gregory, he enumerated the conditions of a legal blockade, and the qualifications to which they were subject. The notion that, if the blockade did not extend to the entire coast, but was intermittent in some parts, it became altogether ineffective and, at an end, was, he said, incorrect; if the blockade was maintained in other parts of the coast, it was effective there. He cited cases to show the extreme danger of acting upon the notion that any intermission of a blockade was to have the effect of raising it. The duty of the British Government, on the commencement of hostilities between the Northern and Southern States of America, was to take care that our vessels and property should not be exposed to jeopardy by a paper blockade, or by any action not recognised by the principles of international law; but all such pretensions had been disavowed by the United States Government, which had professed its intention to act according to the law of nations, and had always recognised the principles of that law to be applied to the blockade. He argued from the facts stated by Mr. Forster, and from the reports of the British consuls, that a *bond fide* blockade had been maintained by that Government. At the same time, he did not mean to say a word to prejudice the case of any particular vessel, with reference to any particular place not actually blockaded; such cases were proper for reclamation or for the consideration of a prize court. Mr. Gregory had not said what he thought the Government ought to do. If to dictate to the United States, and, should they resist, to establish an armed neutrality, that, he said, would be war.

How would it have been if, for the sake of any selfish objects, for any mercenary or interested motives—if to provide ourselves with cotton and to meet our own difficulties arising from causes over which we had no control—how would it have been if for the purpose of consulting and considering our own interests, we had been the first to break the recognised usages of established law—the first to say that the United States as a belligerent should not exercise all belligerent rights in the ordinary manner, because we wanted cotton? (Cheers.) If we had taken such a course we should not have been able to look in the face of Europe or the world; we should not have been able to appeal to the verdict of our own age and of posterity. Would any Government presiding over the destinies of this country be capable of entertaining such a policy? (Hear, hear.) If there were any such Government, a power even stronger than the Government would prevent it. Who have been the great sufferers here by the loss of that trade which has been so unhappily interrupted? The artisans and manufacturers of Lancashire—the constituents of my hon. friend the member for Bradford. (Hear, hear.) Have they demanded this? (Cheers.) Has my hon. friend the member for Galway spoken under their instruction? No! They have set an example worthy of the noble people to whom they belong, and have shown that justice and virtue, honour and patience, are better esteemed among those classes that suffer most from such calamities than any objects of personal interest which they could gain from provoking an unjust and unnecessary war. (Cheers.) Sir, the Government of this country has been actuated by the same spirit. It has desired firmly to maintain our rights, but to do so according to the recognised usages of nations, to be consistently and strictly neutral towards both belligerents, not encroaching on the belligerent operations of either, or considering whether our neutrality would more benefit one than the other. It has taken that course because it was not only consistent with our own true interests, but because it was the course of national honour and consistency, because it was the course of generosity and justice, and because it was the only course consistent with the Divine law that we should do unto others as we would wish to be done unto. (The hon. and learned gentleman resumed his seat amid loud and prolonged cheering.)

Lord R. CECIL disputed the doctrine of the Solicitor-General, that the continuance of a blockade might be interrupted without affecting its legality.

After a few words by Admiral WALCOT, the motion of Mr. Gregory was negatived.

The Report of the Committee of Ways and Means was brought up and agreed to.

The Select Committee on the Trade Marks Bill was nominated, after a short discussion; and likewise the Select Committee on Poor Law Relief.

The House adjourned, at ten minutes past eleven o'clock, till Monday.

ANOTHER ITALIAN PROCLAMATION.

On Monday, Mr. DISRAELI inquired whether her Majesty's Minister at Turin had placed within the cognisance of the Government a proclamation (the terms of which he read) issued by one of the officers of the King of Italy; and, if so, whether their attention had been directed to the subject.

Lord PALMERSTON replied that, upon inquiry at the Foreign Office, he found that no information of such a proclamation having been issued had been received either from her Majesty's Minister at Turin or from our Consul at Naples, and that inquiry would be immediately made; for, he added, every one must partake the disgust which proceedings of that kind inspired, and for which the acts of the brigands, atrocious as they were, could afford no justification.

THE ARMY ESTIMATES.

On the report of supply, Sir G. C. LEWIS entered into a lengthened explanation of his reasons for proposing that the vote of 15,000*l.* for the enlargement of Sandhurst, which was rejected on Friday night, should be re-committed. The vote, he said, had been first agreed to last session, and a portion of the work had already been completed. Mr. SELWYN protested against the conduct of the Government in the matter, and other speakers took the view that the House had been trifled with. Mr. BARING and Lord PALMERSTON having defended the Government, the House divided on the question that the bill be re-considered on Thursday. The majority in favour of the motion was thirty-eight, so that on that day we may expect an animated discussion on the subject.

Mr. HALIBURTON made a statement concerning the affairs of Mexico, previous to asking the Government whether they had any information as to the fitting out of Mexican privateers in some of the Northern ports of the United States. Mr. LAYARD said that the Government had heard of the arrival of persons in the United States bearing letters of marque, and that orders had been sent to Admiral Milne to keep vigilant watch for vessels of that character.

The House then went into Committee of Supply upon the remaining Army Estimates, which were agreed to (except those postponed) without discussion.

The Officers' Commissions Bill passed through committee.

The Transfer of Stocks (Ireland) Bill, and the Crown Suits (Isle of Man) Bill, were read a second time.

After some further business, the House adjourned at a quarter past eight o'clock.

THE INTERNATIONAL EXHIBITION.

As each day now diminishes the short interval that has yet to elapse before the opening on the 1st of May, every department is exerting itself to the utmost, and the building grows towards completion with a progress so rapid as to be visible with almost each hour's work. Nearly 4,000 men of every conceivable branch of trade are now employed, but by the end of this week less than 500 will be required, and of this small number almost all will be occupied in sending down the dome scaffolds and erecting counter spaces for exhibitors. In fact, during this week the building will be virtually finished, and the work of erecting cases and counters at once commenced. The chief consignments of goods during the past week have been from the Zollverein, Prussia, Russia, and Austria, but a good deal more has still to come from each country. The English exhibitors are very dilatory in sending their things. None of the French goods have arrived in the building yet, but their commissioners have mapped out the ground floor of their court most admirably. Under the energetic care of Mr. Clark the annex for machinery in motion is fast advancing. The interior of the domes is now painted, and so also are all the transepts and the nave. The effect of the colouring, now that all is finished, can be fairly realised, and the general tone is even richer and more beautiful than was anticipated. The English picture-gallery is finished and dry, and stored already with a magnificent collection of works of art, under the care of Mr. Redgrave, R.A. The first to arrive were those premised from the collections of her Majesty, and which, as was expected, came punctual to the very hour named for their delivery. The foreign gallery is also finished, but no pictures have yet arrived. Messrs. Morrell and Sanders, and Messrs. Veillard and Chabot, the English and French refreshment contractors, are each well forward in their arrangements, and everything, in fact, seems to promise well for completeness by the 1st of May. The former have already opened an impromptu refreshment and dining room for the use of the staff of gentlemen employed in the building, who have hitherto been undermining their constitutions by dining off pastry or Bath buns. Some dissatisfaction is expressed at the illiberality of the great railways. The companies have agreed among themselves not only not to run cheaper trains for the opening, or when the shilling days commence after the 24th of May, but not to allow any reduction of fares at all until after the Whitsuntide holidays are over by a week. It is matter of complaint that no cheap trains are run when the shilling days commence after the 24th of May; and, above all, that from the 8th to the 14th of June—the Whitsun week, when holidays and fine weather induce such multitudes of excursionists on all lines—they are in a manner debarred by this combination of the railroads from visiting the Exhibition. Her Majesty's

Commissioners will set aside about 30,000 reserved seats on the opening day for the use of the earliest taken of the season tickets.

Court, Official, and Personal News.

On Thursday, the Queen and Royal family left Osborne for Windsor Castle. Her Majesty travelled in the utmost privacy. The Queen walked and drove in the Home-park, Windsor, on Friday morning. The Crown Princess of Prussia (Princess Royal), Princess Alice, and Prince Alfred accompanied her Majesty.

Her Majesty (says the *Court Journal*) has had Lady Ely to dine with her. Her ladyship is the only one who has been received by the Queen during her sorrowful and strict seclusion. The Princess Alice, Prince Alfred, and the Princess Helena, attended Divine service on Sunday morning in the Private Chapel of Windsor College. The Dean of Windsor officiated.

The Royal yacht Victoria and Albert will, according to present arrangements, leave Portsmouth for Gravesham about the 18th of the present month, for the purpose of embarking the Crown Princess of Prussia for Antwerp, *en route* to Berlin.

We can assert with confidence that the month of June will witness the nuptials of the Princess Alice and Prince Louis of Hesse.—*Court Journal*.

Miscellaneous News.

THE PRINCE CONSORT MEMORIAL.—The fund for this memorial is now over 40,000*l.* The committee of advice nominated by the Queen are actively prosecuting their inquiries, and there appears to be little doubt that an obelisk of the requisite size can be obtained from some of the granite quarries in the country. The Ross of Mull Granite Company state that they can supply a monolith of red granite larger than any known column in existence. The obelisk in front of the Winter Palace at St. Petersburg, they say, is the largest one in Europe, measuring ninety-three feet. They state that they can exceed that by at least seven feet in length, and with a corresponding excess in diameter. This stone, said to have been hitherto unnoticed, is reported to have been discovered in the Tormore locality, and what is still more remarkable, to be already quarried on three sides. It is described, moreover, as lying just at the surface of the ground, with a fine open field in front on which it could be rolled out and "scabbled." The Duke of Argyll, who has granite quarries on his estates unpleased, is understood to have made a generous proposal in the event of their capacity being proved to yield a stone suitable for the proposed national monument. The expense of raising such a structure as is proposed will far exceed the amount of the present contributions.

SHROVE TUESDAY AT DORKING.—A curious Shrove-tide custom has long prevailed at Dorking. On the morning of Shrove Tuesday the streets of the town are paraded by a group of grotesquely-dressed individuals, one of whom carries three gaily-painted footballs, suspended from a wooden frame of a cruciform shape. The centre football bears the following doggerel lines in gilt letters:—

Kick away both Whig and Tory,
Wind and Water Dorking's glory.

Music accompanies the procession, and a collection is made from door to door generally by a man dressed in female attire. The money thus obtained is devoted to the repair of broken windows and other casualties arising from the subsequent sport. The perambulation over the game of football commences, a large crowd of men and boys kicking the ball up and down the streets until sunset. The pastime is usually kept up with great animation, and toward its close a desperate struggle for the mastery ensues, the east and west-end footballers vying with each other in their strife for victory. Apprentices, by virtue of an immemorial usage, claim a half-holiday in the afternoon, and business, through that part of the day, is, as may be readily imagined, almost entirely suspended. The football custom in Dorking is a very ancient one, and is evidently a relic of the barbaric past. It was observed, a correspondent informs us, at the recent Shrove-tide anniversary, and there appears a disposition among many, even of the respectable inhabitants, to perpetuate its commemoration.

ASYLUM FOR IDIOTS.—The fifteenth anniversary of this valuable institution—one of the many founded by the late Dr. Reed, and of which he remained one of the honorary secretaries to the day of his death—was held at the London Tavern on Tuesday, the 4th inst., under the presidency of the Lord Mayor. One novel feature of the dinner was the presence of ladies at the dinner. Not only were many of the fair sex present, but they stayed till the close of the proceedings. The contributions, so far from being smaller in consequence, reached during the evening the magnificent sum of 1,300*l.* 16*s.*—a result which was announced by the secretary, Mr. Nicholas, amid loud and repeated cheering. The Lord Mayor was supported right and left by the sheriffs and ex-sheriffs, and other members of the Corporation of the City of London. His lordship, in an eloquent address, pointed out the special claims of the institution upon public sympathy, and described the advantages it had conferred upon society by restoring to the practical duties of life many who had been supposed to be hopelessly imbecile. The asylum at Earlswood, near

Redhill, is for all its purposes one of most complete in the kingdom, and no one who has ever visited it can doubt the immense benefit it confers upon the unfortunate class who are the recipients of its bounty. "The memory of Dr. Reed, the founder," was next proposed, in a very feeling manner, by the Lord Mayor, and responded to by the company rising from their seats, and solemnly pronouncing the name of the deceased gentleman. The Lord Mayor, in proposing the health of the clergymen and ministers of all denominations who had pleaded the cause of the charity during the year, coupled together the names of the Lord Bishop of Oxford, who was not present, and the Rev. T. W. Aveling, a Congregational minister, who was one of the guests. The Rev. T. W. Aveling, in responding, paid a glowing tribute to the memory of Dr. Reed, and expressed his unabated attachment to a society founded on so broad and catholic a basis. The other speakers were Mr. Sheriff Cockerell, Mr. Sheriff Twentyman, Mr. ex-Sheriff Lusk, Dr. Conolly, and Dr. Down.

CRYSTAL PALACE.—On Thursday last Dr. Kinkel gave the first of a series of lectures on the collections of ancient art in the Palace. The lecture-theatre was filled with a highly-respectable and appreciative audience. After referring to his lengthened study of high art, he said that the Palace was the first experiment in the history of the world to establish an historical school of art. There had been various great successes in that Palace, but he questioned if they had been successes in the right direction. Artistic education was not cultivated sufficiently in this country, as a proof of which the courts were generally empty, or if there was a student there occasionally he was generally a foreigner. The Palace, in fact, had come to be looked upon as a place of amusement rather than of instruction. He defined art as the combination of mind with matter so as to influence the imaginative faculty. The various courts were the exposition of the different civilisation of the nations; the exposition of the social, religious, and political life of the world in its past ages. All art sprang from these three sources. Art was not an imitation of nature, else would a photograph be the highest work of art. Hence the gods of the ancients and moderns were not like man. It was the endeavour, sometimes by size, at other times by many heads or hands, but always intended, to shadow forth the idea of a being mightier than man himself. The gods, therefore, were not repetitions of humanity. No Assyrian was so stupid as to think that the Deity was like a winged bull with a man's face. It was the attempt to combine intelligence, power, and omnipresence. The arts, strictly speaking, were seven—music and poetry, or the arts of sound; dancing and pantomime, or the arts of movement; architecture, sculpture, and painting, or formative arts. On these three last only he intended to lecture in the various courts of the Palace, and endeavour to show the value of the art collections in the Palace, the way in which they should be seen and studied, and the manner in which they may be used for the highest intellectual purposes. The lecture was deeply interesting, delivered in a conversational manner, without a note, and illustrated by several effective diagrams. It is heartily to be wished that this new movement may be a success. These lectures are on Thursday afternoons, at three o'clock.

Literature.

Garibaldi at Caprera. By Colonel Vecchj. Translated from the Italian. With Preface by Mrs. Gaskell. Cambridge: Macmillan and Co.

THE world has heard something of Garibaldi at home; but after all that has been told, there was something wanting to the full and true impression of the Patriot's character and mode of life; as everyone who reads this artless and enthusiastic narration will certainly admit. Mrs. Gaskell says she knows that "every particular" of this "full and minute account" may be relied upon: and it has an air of truth that commends it, even when it is most extravagant in its admiration. We are almost sorry that Garibaldi is himself a party to this disclosure of his home circumstances and personal habits. It somewhat spoils the greatness of a retired and simple life, to have it publicly detailed, and to consent to its being described to all the world in glowing words of devotion and praise. But it is a relief to that momentary feeling of regret, that the hero's permission for the appearance of Vecchj's narrative was "only granted on one condition—that any pecuniary advantage arising from its appearance in English might be devoted to a cause which the General has much at heart, namely, the schools which the Philanthropic Association of Ladies at Turin are seeking to establish in the Neapolitan dominions, at the instigation of Garibaldi." Several of these schools are, it seems, already in operation; and, as an increase of funds is necessary, we heartily hope that the sale of tens of thousands of this little volume may secure them seasonable aid. And here, as illustrative of the General's devotion to the improvement of the character of the Italian people,—and as an indication of the sincerity and nobleness that lie deep in his nature,—we shall at once select from the midst of Colonel

Vecchj's narrative, one of the best of his anecdotes.

"In answer to a letter from Temajo, the director of the 'Institution Garibaldi' at Palermo—the only one out of the many similar institutions that Garibaldi has founded that the authorities have maintained—I wrote:—

"You have given me a real pleasure in sending me the two coloured photographs of the groups of pretty children under your care. Dear little boys! Kiss them all round for me, and thank them for the affection they show me in return for the little I have been able to do for them."

He was about to sign his name at the bottom of this, when suddenly instead he dashed his pen through this last phrase, and looking at me, said,—

"I wish you would re-write this letter, and leave out all that nonsense. When God puts you in the way of doing good, do it, and hold your tongue. It is my duty to set a good example to these dear children."

"The children of whom we were speaking, were the dirty, ragged, neglected little outcasts of the streets of Palermo. The general had had them taken into the College of Jesuits, having first cleared that building of these destroyers of morals, and there they had been cleaned, clothed, and taught. Nobody would have thought these photographs could have been the portraits of the same children, so rosy, plump, and clean had they become."

Now, that is a sublime saying, worthy of Garibaldi, and a motto for his public career of patriotic valour,—"When God puts you in the way of doing good, do it, and hold your tongue." Certainly an old counsel, from a great authority; but put here in a striking, modern-speech sort of way, worthy to be remembered.

Colonel Vecchj was one of Garibaldi's officers; and so much esteemed by him that his portrait is placed at the head of the General's bed; and he has been admitted to the freest intercourse of the family life at the little white house amongst the rocks in Caprera. Here is "the hero's room":—

"It contains a small plain iron bedstead, with muslin curtains hanging from a cane tester, a walnut-wood writing table, and a chest of drawers with a dressing-glass on the top, blocking up a window that looks to the north. Close to the bed stands a deal stool covered with books and letters. On a cord stretched from the walls across the room are hung to dry the General's red shirts, drawers, trousers, and stockings, for he changes his clothes every time he changes his occupation. The fireplace is in the middle of the wall at the end of the room; some logs are always kept blazing in it on account of the damp; for beneath the stone floor is the cistern which receives the water from the gutters when it rains, and causes the flag to be always slimy and wet. On each side of the fireplace are book-cases containing works on shipping, history, and military tactics; but books and bundles of papers, to tell the truth, are all around, lying on every available piece of furniture; the countless bundles of newspapers are removed as soon as the General has read them. Over the mantelpiece hangs a portrait in oil-colours of his infant daughter, Rosita, who died at Montevideo. At the head of the bed, in an ebony frame, hangs a lock of hair, his wife Anita's, the brave woman who is no more. Under this hangs the portrait of C. Augusto Vecchj, placed between the portraits of two officers who fell, one at Melazzo, the other on the Volturino. On the wall over the writing-table hang the hero's famous sword, his *revenque* (a sort of Brazilian whip), and the sword of the brave La Tour d'Auvergne, whose fame still lives although he fell long ago on the field of glory. The warrior's relations have placed the weapon in the general's hand as the most worthy guardian of so honourable a relic."

Of Garibaldi's remarkable power over those who come to know him, or even but have direct contact with him, there are several interesting instances given by Vecchj;—from the half-savage herdsman, "malicious as a monkey, and cunning as a *crétin*," up to the English nobleman who carries away in his pockets stones from the ground that Garibaldi has trodden. But it will be more interesting generally to take a tolerably complete picture of a day as commonly spent at Caprera:—

"The dinner was simple and abundant. In honour of my arrival the General had ordered a classic dish of macaroni, followed by delicious fish, roast partridges, and wild boar. For dessert we had Calabrian dried fruits and Capri wine. The friendly meal was very gay, and several toasts were drank. My health was proposed, and then the success of Menotti, the General's son, Basso, and Stagneti, who were hunting in the neighbouring island of Sardinia in company with some Englishmen who had come to see our General, and who were ardent sportsmen.

"After the coffee had been served and drank, every one returned to the work they had left. Frusciante went to break stones, Carpeneti to write letters, Deiderj to fix the handle of a mechanical contrivance which the General had received as a present from Berry. Madame Deiderj retired to the kitchen, and Teresita opened the pianoforte to practise for the evening concert. I tied on an apron and followed the General, who was building a stone wall without mortar.

"All six guests were invited to stay supper. Here is liberty in all things, even to the cellar, although the General drinks nothing but water; at dinner, and very often during the day, he drinks water kept in an earthen jar covered over with a sheet of paper; for supper he has new milk. For the rest there are salted viands, with coffee, tea, and milk at discretion. He helps his neighbours, beginning with the women, and invites his distant guests to take care of themselves. When he speaks to his daughter, he says 'Teresa' in such a soft voice that it is impossible to imitate it. If he is in good spirits, he lights his cigar, and—excited by some name or deed which I allude to on purpose—he narrates, modestly of himself, but with full meed of praise to others, the great feats of arms in America, or particulars of the more recent events in Lombardy, Sicily, and Naples. We sit by, greedily listening to his discourse. If he is

oppressed by gloomy thoughts, he rises immediately from table, and walks out: for this incomparable soldier constantly suffers from the feeling of desolation, reeling in thought the battle-field with fallen friends, and those who died for the noble cause for which he has ever drawn his sword.

"After he has retired for the night he sometimes writes, and always reads his letters and the newspapers, lying on his bed. About ten o'clock he goes to sleep. At three o'clock in the morning he wakes and resumes his reading. He has very often called me up at four o'clock to tell me what answers to his letters I was to write in his name. We then take coffee, he offers me a cigar, he gets up and goes out to his congenial occupations in the garden, while I betake myself to the secretary's room."

When Garibaldi thinks his secretary has done enough writing at one sitting, he calls him to the garden, and gives him a hoe, saying, "Come, and *amuse yourself*": and to himself there seems to be special delight in planting and cultivating useful vegetables. The creed his worshipping friend attributes to him is, "that everything, inanimate as well as animate, is but the varied manifestation of one essence:—the great Spirit of eternal Life is in everything!—plants, fruit trees, hard rocks, have a soul; it may be rudimentary,—but there it is!" Something of this pantheistic speculation, and of the application Vecchj makes of it to such sins as girls pulling daisies to pieces to see how much they are beloved, or lovers plucking flowers for their mistresses, must, we think, be due to his own intense and sentimental soul rather than to the more common-sense nature of the great soldier.

We are very glad to learn how Garibaldi received the news of the fall of Gaeta—with pity even for a Bourbon.

"One evening, a telegram arrived from the Minister, to announce to the General that Gaeta had fallen. He read it, rejoiced, and called me to read it in my turn, and to send it to the Syndic of Maddalena. At supper he proclaimed, with a joyous voice, the good news to everybody.

"Civil war is at an end; Cialdini, with our army, is in Gaeta. Now, the Italians will not cut one another's throats any more."

"He swallowed his portion of milk and spoke little. He did not light his cigar at table, but withdrew. He appeared to have lost his gaiety and to have become melancholy. Neither visitors nor letters had come from the continent; nothing but the Government telegram, brought by the soldiers. What could have distressed him? Could he be ill, and concealing it from us? After we had talked this matter over, it was determined that I should go and see what could be the cause of his sadness.

"I found him reading the *Times*. I stopped at the foot of his bed, and waited. In turning the paper he perceived me, and asked, 'What do you want?'

"We saw that you had suddenly become sad. We could not discover the cause. We were afraid you might be ill, without telling us. We are uneasy. Do you want anything?"

"He did not reply, looked at me fixedly, and, after a pause, said, as if speaking to himself, 'Poor boy! born at the foot of a throne, perhaps, and, not by his own fault, hurled from it! He, too, will have to feel the bitterness of exile, without preparation!'

"Is that all?" I said.

"Do you think it nothing?" he replied.

"Yet you went to Marsala—I said.

"It was the duty of all of us to go," he quickly replied; "else how could there have been One Italy?"

And now we are quite sure that this welcome little work may be left to the curiosity and sympathy of our readers.

Leisure Hours in Town. By the Author of "Recreations of a Country Parson." London: Parker, Son, and Bourn.

THIS pleasant book opens with a chapter "Concerning the Parson's Leisure Hours in Town," in which it is intimated that these essays have perhaps somewhat changed their character, in consistence with their author's total change of life. If they make a less decided impression than their forerunners, it will be partly owing to the fact that readers are now accustomed to the style and the habit of mind that struck them at first as singularly fresh and individual; and partly to the fact that the style itself is not fitted to extended writing, or to a considerable range of subject. But, whatever abatements particular readers may make from their praise, we are sure that they will feel and rejoice in the presence of the old geniality and practical wisdom, of the freshness and raciness that have made the "Country Parson" a name. If one is not moved to very emphatic commendation of what is done, it will at least be confessed that one is the better for it—more tranquil, more kindly, more hearty in duty, and on better terms with all mankind.

We get the writer's memories of days that are always full of meaning and interest to one who has been at a university, in the chapter on "College Life at Glasgow"; of which, while alive to many defects in the system of the Scottish places of learning, he speaks, with evident sincerity and delight, as suited better than most modes of training, for begetting "real hard work, real mental discipline, training to habits of industry and self-denial, and fitting average men to fill respectably an average place in society." It has been a question, we know, whether our friend the Parson belongs to the Established Presbyterian Church of Scotland, or to the Episcopal Church in Scotland; but that matter is set at rest by

the "conclusion" to this volume, in which the author speaks of "his hours at the Presbytery"—which, not much to the credit of Presbytery, perhaps, he declares to be hours of "delightful rest to both body and mind,"—and adds, "I have a great veneration and affection for the Church of England; but I do not think that grand establishment affords her clergy any season, recurring regularly and not unfrequently, during which they may feel that they are attending to their clerical duty, while yet they are quite free from any sense of responsibility, and from any feeling that they are doing any thing whatever,"—a remark which, we should think, the Presbytery to which "A. K. H. B." belongs, will receive as a piece of good-humoured, rebuking satire.

In the pages on a Town Parson's possibilities of Leisure, there are some remarks on the "chronic hurry and weariness" of the life of a minister of a large congregation, which, simple and obvious as they are, we think worth quoting.

"Your brain gets fevered: your mind is confused: you cannot take a calm and deliberate view of any large subject; and by degrees your heart (I speak literally, not morally) tells you that this will not do. You seem almost to have lost the power of sleeping. And you find, that if you are to live and labour much longer in the world, you must do one of two things: either you must go back again to the country, or you must make a definitive arrangement that you shall have some appreciable amount of leisure in town. You may probably find on looking back, that for a long time you have had none at all; except, indeed, in that autumnal holiday, which will not suffice to keep up a whole year's work: and whose good effect you have probably used up within three weeks after its close. Yes, you must have leisure: a little of it every day: a half holiday at least once a week. And I do not call it satisfactory leisure, when, at the close of a jading day, you sit down, wearied beyond talking, reading, or thinking: and feeling even the presence of your children too much for your shaken nerves. I call it leisure, when you can sit down in the evening, tired indeed, but not exhausted beyond chasing your little girl or boy about the lobby, and thinking of the soft green turf of quiet days. I call it leisure to sit down in your easy chair by the fireside, and to feel that you may peacefully think, or dream if you please: that you may look vacantly into the fire: that you may read the new review or magazine by little bits: that you may give your mind total rest. And to this end, let us fix it in our remembrance, that all our Master requires of us is to do what we can; and if, after we have done our utmost, there still remains much more we would wish to do, we must train ourselves to look at it without disquiet; even as we train ourselves to be submissive in the presence of the inexplicable mysteries and the irremediable evils which are inherent in the present system of things. No doubt, it is hard to do this; but it is the clergyman's duty to do it. You have no more right to commit suicide by systematically overtasking your constitution, than by swifter and coarser means. Life is given to you as a trust to make the best of; and probably the worst you can make of it is to cut it short, or to embitter it by physical exhaustion and depression."

If we now merely recite the titles of these essays, it will be enough. They are, "Concerning Screws," "Solitary Days," "Future Years," "Things Slowly Learnt," "Veal, a Discourse of Immaturity," "Gone," "People of whom more might have been made," and "People who carried weight in life: with some thoughts on those who never had a chance." They supply the reading which is light enough for "leisure hours after the author's own heart;" yet full enough for things that go home to a man, and of things that are amusing and clever as well as wise, to be remembered with no little profit when in the midst of the toil and weariness of daily work.

Kitto's Cyclopaedia of Biblical Literature. New Edition. Edited by the Rev. W. L. ALEXANDER, D.D., assisted by numerous Contributors. Part I. A—Aga. Edinburgh: A. and C. Black.

The advance of Biblical criticism and science within the last twenty years has made it impossible that *Kitto's Cyclopaedia* should continue, in its original form, and still less in its second form as edited by Dr. Burgess, to hold its ground as a satisfactory book of reference. It was a vast improvement on modified Calmet's, and that sort of thing; but it had from the first serious defects, and contained much that was of doubtful value. Not a few articles displayed a looseness of conception, and an incertitude of opinion, quite out of keeping with the general character of the work; and a few, such as those of Mr. Francis Newman and the late Baden Powell, however interesting as independent speculations, neither represented the actual conclusions of scholarship nor were free from the insidious intrusion of opinions that have since been challenged by the learning and faith of the whole Evangelical Church. The appearance of Herzog's great work, and even of Bomberger's not very satisfactory abridged translation of it, and, later still, of the unparalleled Dictionary edited by Dr. William Smith, rendered it indispensable that *Kitto's book*—having many special merits, and abundance of valuable materials, which nothing more recent can supersede—should be accommodated to present requirements, and be brought up to the last advances of learning. The publishers, to whom we owe the greatest work of the age, the *Encyclopaedia Britannica*, have wisely and spiritedly resolved on making "Kitto" all that it ought to be; and have committed the laborious work of recasting and improving it to the able hands of Dr. Lindsay Alexander.

The changes to be made in the work are described in a prospectus. "While it is intended that the principal

articles which have already so extensive and well-grounded a reputation for the Biblical Cyclopaedia shall be retained, it is proposed to submit all of these to a careful revision, with a view to the supplying of omissions, the correction of mistakes, and the addition of such information as shall bring the articles up to the standard of the present state of Biblical knowledge. A more exact arrangement of the book, according to alphabetical order, will be effected, whereby the repetition of articles on the same subject under different heads will be avoided, greater uniformity in the arrangement of the articles secured, and the use of the work as a book of reference facilitated." In this revision the Editor will be assisted by qualified persons: and we notice, with much pleasure and approbation, the considerable and valuable additions that have been made to the articles *Abilene*, *Abomination*, *Abraham*, and to several others on a smaller scale, such as *Absalom's Tomb*, and *Abiathar*. The larger articles retained are such as Dr. Pye Smith's on *Adam*, the Editor's on the *Acts of the Apostles*, Mr. Nicholson's on *Spurious Acts*, and Mr. Newman's on *Accent*.

Another feature of the new edition is the filling up of omissions in the earlier work; and we see that besides a large number of articles on less prominent names, there are others on "Alpha and Omega," *Abiasaph*, *Abgatha*, and so on. A new and thoroughly digested article on "Accommodation" has also been substituted for a very poor thing that formerly stood under that name.

This work differs from Dr. Smith's as covering the whole ground of the *literature* of the Bible—including, therefore, many topics of criticism and interpretation not to be found in the later work. It also differs from Herzog in not including *ecclesiastical* subjects, and so has no such collection of articles in history, biography, symbolism, theology, and sects and heresies, as have almost too largely extended that incomparable work. That this new edition of *Kitto* may occupy its own particular place more distinctively and comprehensively, there will be introduced articles developing it on the side of the history of Biblical *Literature*; furnishing notices of eminent biblical scholars and their writings, and especially what the Editor justly describes as being "a desideratum in British literature," an account of the biblical learning and labours of the Jews, with notices of the most eminent Jewish biblical commentators, critics, and grammarians. In the latter department we notice already a number of notices bearing the initials of Mr. Ginsburg, the author of learned and elaborate commentaries on "Ecclesiastes," and the "Song of Solomon."

In every way this first part gives promise of a reconstruction and enlargement of the most satisfactory kind; and of its attaining to the importance of a *new work* to a very large extent. Its character will thus be defined, and its claim established: and the original work will be accounted a thing of the past, interesting chiefly as the representative of a certain progress made up to a certain time, but to be consulted for satisfying information no more.

We must not overlook the perfect and hitherto unapproached beauty of the work as a piece of typography. It is printed in an exquisitely clear and legible antique letter; and has splendid margins. It is to be completed in twenty-four monthly parts. "Kitto" has been long useful to us; and we hope, as revived and perfected here, will continue "to hold its own" against all comers.

The Works of Thomas Adams. Vols. I. and II. (Nichol's Series of Standard Divines.) Edinburgh: J. Nichol.

We cannot too strongly express our gratitude for a complete edition of the works of Thomas Adams. Not one of the early Puritans better deserves to be known; although he was Puritanical neither as a man nor a writer according to the conventional sense of the term, having been "a high Tory, in Church and State, an uncompromising advocate of the Divine right of kings and bishops, and never weary of pouring forth invectives against Papists on the one hand, and those whom he regarded as schismatics and sectaries on the other." But he is truly described by the Editor (the Rev. Thomas Smith, of Edinburgh,) as "hearty, witty, sarcastic, trenchant in his bitterness," only because he had the related intensity and ardour of devoted love. Of the school of Augustine in theology, he yet is neither doctrinal nor expository; but a practical preacher of extraordinary originality, liveliness, power, and fearlessness. None ever was more racy or more bold; none ever more fanciful or more undignified. Yet he holds his reader with a mighty hand, and he grips at the most inward tendencies and passions of the heart with a resistless and sometimes awful force. The Editor says that he has been styled "the Shakespeare of the Puritans," and defends the compliment: which is perhaps justifiable on the ground of his living apprehension of the human heart in all its moods and workings, though on no other. It was no unimportant service to readers of our own time that was rendered by the production of a selection from Adams's writings in the Library of Puritan Divines, published by Nelson and Co., with an introduction by the late Dr. Stowell: but we cannot conceive its being anything less than a universal benefit and delight to our churches to have at command the

complete works of so rare a preacher, full of genius and of the Holy Spirit.

These volumes were to have been prefaced with a memoir by Mr. Spurgeon—whom many will think to owe so much to Adams, as to be "chargeable with imitation;" but the Tabernacle preacher having been unable to perform the task, it has fallen to the hands of Dr. Angus, who is sure to do it justice, both so far as materials are available for anything like a biography, and in the just estimation of the peculiar characteristics of his quaint and pregnant author.

Of Mr. Nichol's fulfilment of his original design, and of the wholly satisfactory manner in which he is making progress, there can be no doubt. It will, however, be a gratification to everybody to find that, as Goodwin's works will seemingly occupy less space than was supposed, the first section of the series will include the works of the celebrated Henry Smith, and of Samuel Ward, praised by Fuller in his "Worthies" as having "much matter in a little model." This is more and better than was covenanted for by the subscribers.

LITERATURE AND ART.

The thirteenth of the Tracts for Priests and People will consist of a criticism of the Bishop of Gloucester and Bristol's article on the Atonement in "Aids of Faith," by the Rev. J. Llewellyn Davies and the Rev. Francis Garden. The first will discuss "The Testimony of Scripture and Ethics," and the second "Theories of Satisfaction."

Mr. Carlyle's Life of Frederick the Great has, it is said, grown too large for four volumes, and when the second part makes its appearance it will be in three instead of two volumes, as at first expected.

Mr. William Smith, the author of "Thorndale; or, the Conflict of Opinion," has a new work in the press, entitled, "Gravenhurst; or, Thoughts on Good and Evil."

The Rev. Julian E. Woods, F.G.S., has a work in the press relating his geological observations in South Australia, principally in the district south-east of Adelaide.

Sir James Kay Shuttleworth is preparing for publication a work to be called "Four Periods of Public Education," as reviewed in 1832, 1839, 1846, and 1862."

Mr. Spencer St. John, formerly her Majesty's Consul-General at Borneo, is engaged on a work, entitled, "Life in the Forests of the Far East," which will contain accounts of expeditions of discovery into the interior of Borneo.

A shilling Hand-book on the Ejection of 2,000 ministers, and the twelve years conflict for religious liberty from 1660 to 1672, is to be published immediately by Mr. Elliot Stock, of Paternoster-row. It will contain much fresh material, for lecturers, not hitherto brought to light.

We (*Athenaeum*) learn from the "Historical Magazine" (U.S.) that letters have been received from Guatemala which announce that "the Government received advices a few days ago (in November) of the ruins of an immense city which had just been discovered. It is buried in a dense forest, in the province of Esquimilta, about fifty-six miles from Guatemala city, and it is said to contain a very large number of fine specimens of sculpture."

A handsome silver drinking-horn has been presented to Dr. Dasent, in acknowledgment of his services to Scandinavian literature, by a number of Danish and Icelandic gentlemen, including the King and Crown Prince of Denmark.

Gleanings.

It is proposed to have a grand chess tournament in the metropolis in June.

The entire plans of Captain Fowke for the Great Museum at South Kensington are estimated at 214,000.

The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses.

Mr. J. Shaw Lefevre has resigned the Vice-Chancellorship of London University, and Mr. George Grote is appointed in his stead.

Gooseberries fully formed are to be seen near Liverpool, and ripe wild strawberries have been gathered in the Isle of Wight.

Mr. Duncan Dunbar, the eminent shipowner, died suddenly last Thursday morning, whilst leaving his house. His fortune is estimated at about a million and a half.

A man swallowed a set of teeth lately, in Cleveland, and at the last accounts he was experiencing, as was to be expected, a terrible gnawing at the stomach.—*American Paper*.

An empty bottle must certainly be a very dangerous thing, if we may judge from the fact that many a man has been found dead with one at his side.

The following curious notice, for the benefit of English travellers, is exhibited in the carriages of a Dutch railway:—"You are requested not to put no heads nor arms out of the windows."

Both Dublin and Belfast have decided to erect a memorial to the Prince Consort. In Dublin, a bronze statue is thought of; in Belfast, a tall pillar erected on a hill, so as to be visible from all the neighbouring counties.

Oronhyatekha, a Mohawk Indian, twenty-one years of age, sailed on Saturday, the 15th February, in the steam-ship *City of New York*, for Liverpool, on his way to Oxford, London, to finish his education.—*New York Tribune*.

An old negro taken on board one of the vessels at Port Royal the other day was heard praying vigorously that "de Lord would bress dese — Yankees." Poor Sambo had never heard his friends designated by any other title, and unconsciously used it in his prayer.—*American Paper*.

An exciseman, calling at the house of a good-humoured landlady at Shrewsbury, she consulted him about some liquor that had been deposited in her cellar without a permit. At the words "without a permit," the exciseman rushed below, and soon found himself up to the middle in water, which the flooding of the Severn had forced into the cellar.

Lord Cockburn, the proprietor of Bonnally, was sitting on hillside with a shepherd, and observing the sheep reposing in the coldest situation, he observed to him, "John, if I were a sheep I would lie on the other side of the hill." The shepherd answered, "Ay, my lord, but if ye had been a sheep ye would ha'e had mair sense."

A body of Chinese rebels recently threatened to attack an Englishman's residence at Tang-chow, and his native servant endeavoured to strike terror into the hearts of the invaders by hoisting on the top of a tall bamboo in the middle of the yard a large piece of calico, on which he had copied the direction off one of his master's trunks!

A BISHOP'S LADY.—Our plain words, man, woman, child, wife, and husband are nearly, if not quite, banished by the highly-genteel people. We have, instead, such words as parties, individuals, characters, females, and ladies, constantly used. In high society it is always in good taste to speak of one's "wife." Old King George III. seldom said my queen; it was always "my wife Charlotte." Dukes and earls are content to speak of their wives; but a petty squire or shopkeeper speaks of his "lady." The bishop's spouse, in the story, tried to get admission to a gallery on a private day: "Not admit me!" said she indignantly to the porter; "don't you know who I am? I am the Bishop of —'s lady." "Can't help it marm," returned the porter, with an unconscious rebuke; "couldn't admit you if you were his wife!"—*Family Herald*.

Births, Marriages, and Deaths.

MARRIAGES.

DAVIS—WILKINS.—Feb. 27, at the Congregational Chapel, Upper Clapton, by the father of the bride, assisted by the Rev. H. J. Gamble, George Warren, only son of George Davis, Esq., of Clapton-square, to Marianne, only child of the Rev. George Wilkins, also of Clapton-square, N.E.

TAYLOR—FIELD.—March 4, at St. David's, Lewisham-road, by the Rev. G. W. Martin, R. Taylor, Esq., of Maze-hill, Greenwich, to Ellen Field, daughter of the late J. Field, Esq., of Peckham.

GLOSSOP—OATES.—March 5, at Hanover Chapel, Sheffield, by the Rev. S. Chester, Mr. John Rhodes Glossop, to Caroline Elizabeth, only daughter of Mr. Henry Oates, both of Sheffield.

SCHOLES—COMPSTON.—March 5, at the Independent Chapel, Settle, Yorkshire, by the Rev. J. Compston, of Barnsley, assisted by the father of the bride, Mr. John Scholes, of Radcliffe, near Manchester, to Sarah, eldest daughter of the Rev. Samuel Compston, Settle.

MILSTED—BULL.—March 6, at Hoxton Academy Chapel, the Rev. Edwin Davies, Mr. William Henry Milsted, of 39, Bishopsgate street Within, to Rebecca Parks, eldest daughter of Mr. J. Bull, of 11, Kingsland crescent.

HUNT—APPLETON.—March 6, at Denmark Chapel, Camberwell, by the Rev. E. Manning, Edward, son of W. Hunt, Esq., of Mount Pleasant, Upper Clapton, to Jemima, daughter of H. Appleton, Esq., of Sickle Mill, Haslemere, Surrey.

CHAMPNESS—CORTIS.—March 6, at Park Chapel, London, by the Rev. Joshua Harrison, W. Champness, Esq., of Southampton, to Rebecca, daughter of the late G. Cortis, Esq., banker of Woolwich.

HINKLEY—MAIN.—March 6, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Edward Hinkley, chemist, Welford-road, Leicester, to Catherine, only daughter of Mr. John Main, gentleman, Leicester.

DEATHS.

DIX.—Feb. 23, at his residence, Hill-street-place, Coventry, the Rev. Thomas Dix, thirty-three years pastor of the old Independent church and congregation at Bedworth, Warwickshire, and fifteen years subsequently of Earl Shilton, Leicestershire, in the seventy-seventh year of his age.

THOM.—Feb. 27, at 28, Erskine-street, Liverpool, aged sixty-seven, the Rev. David Thom, D.D., Ph.D., a native of Glasgow, much regretted by a sorrowing circle of friends.

TYTLER.—Feb. 28, at Aldourie, Inverness-shire, in her eighty-first year, Margaret Fraser Tytler, widow of the late William Fraser Tytler, of Aldourie and Balmain, deeply lamented by her children and grandchildren, honoured and beloved by all who knew her.

BARLOW.—March 1, at his residence, at Old Charlton, Professor Barlow, F.R.S., aged eighty-five.

READ.—March 1, James Nelson, son of the Rev. James Read, Atherton, Warwickshire, aged seven weeks.

PERRY.—March 4, at 4, Great Marylebone-street, aged sixty-nine, Mr. George Perry, professor and composer of music, sixteen years leader at the Sacred Harmonic Society, and one of the primitive agents in the foundation of that society.

ANGUS.—March 4, at 9, Rye-hill, Newcastle-on-Tyne, aged sixty-three years, Hannah, the beloved wife of Mr. Henry Angus, coach-maker, and younger sister of the late Rev. George Sample. Her end was peace.

ARNOLD.—March 4, at Winchester-cottage, Stratford, Edwyn John Arnold, aged eight months, only child of Mr. A. J. Arnold.

STANLEY.—March 5, at 6, Grosvenor-crescent, in her seventeenth year, Catherine, widow of Edward Stanley, D.D., Bishop of Norwich, and the beloved mother of the Rev. Arthur Penrhyn Stanley.

DUNBAR.—March 6, at his house in Porchester-terrace, Bayswater, Duncan Dunbar, Esq., of Limehouse, in the fifty-ninth year of his age.

GURNEY.—March 8, the Rev. J. H. Gurney, Rector of St. Mary's, Bryanstone-square, and eldest son of the late Baron Gurney, aged fifty-nine.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 5.

ISSUE DEPARTMENT.	
Notes issued ..	£29,472,645
Government Debt	£11,015,100
Other Securities ..	3,634,900
Gold Bullion	14,832,645
Silver Bullion	—
	£29,472,645

RANKING DEPARTMENT.	
Proprietors' Capital	£14,555,000
Rest	3,065,299
Public Deposits ..	6,755,287
Other Deposits ..	13,737,507
Seven Day and other Bills	686,296
	£29,388,389

March 6, 1862. M. MARSHALL, Chief Cashier

TONICS.—It is not generally known that the bitter, but valuable stimulant, Quinine, is now prepared as a wine, by Mr. Waters, of 2, Martin's-lane, Cannon-street, City, and so carefully that Dr. Hassall, as well as the *Lancet* newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by grocers, chemists, Italian warehousemen, and others, at 30s. per dozen quarts.—[Advertisement.]

HOLLOWAY'S OINTMENT.—BAD LEGS, WOUNDS, ULCERS, and all descriptions of sores, are cured by the proper and diligent use of this inestimable preparation. To attempt to cure bad legs by plastering the edge of the wound together is a folly: for should the skin unite, a boggy diseased condition remains under to break out with tenfold fury in a few days. The only rational and permanent treatment, as indicated by nature, is to reduce the inflammation in and about the wound, to soothe the neighbouring nerves, to cool the heated blood as it courses along its vessels, and to render the thin, watery, ichorous discharge consistent and healthy. Happily for suffering humanity Holloway's Ointment accomplishes these ends with unfailing certainty.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, March 10.

There was a small supply of wheat from Essex and Kent to this morning's market, the condition of which was bad; the sales were extremely slow, and only the best samples could be disposed of, and the rates of this day se'nnight were barely supported. The trade for foreign is very heavy, and prices are a trifle easier where sales are pressed. Good malting barley sells readily at last week's rates. Grinding a slow sale. Beans and peas without alteration. The arrivals of foreign oats for the past week is merely nominal, the contrary winds keeping out supplies from Sweden and Denmark; a few vessels, however, got in this morning from Ireland. We have to notice the same dull trade in this article to-day, our dealers being able to supply themselves on more advantageous terms with English, which are still plentiful. The sales made to-day, both ex ship and granary, have been on lower terms than on Monday last.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 9d; household ditto, 6d to 8d.

BUTCHERS' MEAT, ISLINGTON, Monday, March 10.

There was very moderate supply of foreign stock on offer in to-day's market, but the general condition of the sheep was first-rate. There was by no means an extensive show of home-fed beasts, nevertheless, sales progressed very slowly for most breeds, at a decline in the quotations, compared with Monday last, of quite 2d per lbs. The general top price for beef did not exceed 4d per lbs. The quality of the stock, with very few exceptions, was very good; but the depressed state of the dead markets had considerable influence upon the trade. From Norfolk, Suffolk, Essex, and Cambridgeshire, the arrivals amounted to 1,850 Scots, shorthorns and crosses; from other parts of England, 860 various breeds; from Scotland, 450 Scots and crosses; and from Ireland, 100 oxen and heifers. Notwithstanding that the supply of sheep was only moderate as to number, the mutton trade was in a sluggish state, and, compared with Monday last, prices gave way 2d per lbs. The general weight and condition of the sheep were good. Lambs came to hand in average numbers. They moved off steadily, at 7s 4d per lbs. They still continue to arrive in good condition. About 60 reached us from the Isle of Wight. We have to report a fair supply of calves to-day, which were in heavy request, at a decline in the quotations, compared with this day se'nnight, of 1d per lbs. The top figure was 5s per lbs. The demand for pigs was very inactive, and prices had a drooping tendency.

Per lbs. to sink the offal.

s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts ..	3 0	3 2	Pr. coarse woolled ..	4 6	5 0
Second quality ..	3 4	3 8	Pr. Southdown ..	5 2	5 4
Prime large oxen ..	3 10	4 0	Lge. coarse calves ..	4 0	4 6
Prime Scots, &c. ..	4 2	4 4	Pr. small ..	4 8	5 0
Coarse inf. sheep ..	3 6	3 10	Large hogs ..	3 8	4 0
Second quality ..	4 0	4 4	Neat sm. porkers ..	4 2	4 8
Suckling calves, 22 to 29s. Quarter-old store pigs, 20s to 29s. each.					

NEWGATE AND LEADENHALL, Monday, March 10.

These markets have experienced increased supplies of most kinds of meat. Generally speaking, the trade has been much depressed; whilst a fall of about 2d per lbs has taken place in the quotations, compared with this day se'nnight.

Per lbs. by the carcass.

s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inferior beef ..	2 8	3 2	Small pork ..	4 4	4 8
Middling ditto ..	3 2	3 6	Inf. mutton ..	3 2	3 8
Prime large do. ..	3 8	3 10	Middling ditto ..	3 8	4 0
Do. small do. ..	3 10	4 0	Pr. ditto ..	4 2	4 4
Large pork ..	3 6	4 2	Veal ..	3 10	4 8

PRODUCE MARKET, TUESDAY, March 11.

TEA.—There has been a limited business transacted, but full prices have been obtained for good and fine samples.

SUGAR.—The market has been rather dull, and only the finer grocery descriptions have realised last week's prices. Refined descriptions are, however, in fair demand, without any material change in values.

COFFEE.—Only moderate dealings have been recorded in the market, but good and fine descriptions of plantation Ceylon have maintained full prices.

RICE.—The bargains in the market have been on the most limited scale, and no change of importance can be reported in the quotations.

SALT-PETRE.—There has been a steady demand, and rather dearer.

PROVISIONS, Monday, March 10.—The arrivals last week from Ireland were 248 firkins butter, and 4,245 bales of bacon; and from foreign ports, 9,900 casks butter, and 1,106 boxes of bacon. Irish butter is now reduced to a very small compass, and what is left is chiefly of indifferent quality, and prices are very irregular. Foreign was generally in good demand, and early in the week best Dutch advanced to 13s to 13s 2d, but at the close declined to 13s to 13s 2d. The bacon market ruled steady, the dealers purchasing more freely.

Some sales of best Waterford were made at 5s to 6s for shipment.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 10.—The arrivals of home-grown potatoes on sale at these markets are moderately extensive. All good and prime qualities move off somewhat steadily, and previous quotations were fully supported; but inferior are a heavy sale, yet prices are without material change. Scotch Regents 10s to 14s, Scotch Rocks 8s to 10s, York Regents 13s to 15s, York Flukes 14s to 16s, York Rocks 11s to 12s, Lincolnshire Regents 11s to 13s, Foreign 7s to 9s per ton.

OIL, Monday, March 10.—Linsseed oil is firm, at 3s 6d per cwt on the spot. Foreign refined rape has advanced to 4s 6d, and brown to 4s 6d per cwt. Palm is lower, and other oils barely support previous rates. American spirits of turpentine are selling at 6s per cwt.

FLAX, HEMP, COIR, &c.—Saturday, March 8.—A fair average business is doing in flax, at late quotations. For hemp we have to report a slow trade, at £35 10s to £36 for clean St. Petersburg. Jute is very dull; but coir goods command a steady sale, and prices rule firm.

WOOL, Monday, March 10.—Since our last report there has been a fair average business doing in Down wools, both for home use and export, at full prices; but other kinds have moved off heavily, and, in some instances, the quotations have had a drooping tendency. The market is by no means heavily supplied.

COALS, Monday, March 10.—Factors were compelled to submit to a reduction on last day's sales. Huttons 1s 6d, Tees 1s 6d, Lambtons 1s 6d

COUGHS, ASTHMA, AND INCIPENT CONSUMPTION
ARE EFFECTUALLY CURED BYKEATING'S COUGH LOZENGES.
—Important Testimonial of their Efficacy in Relieving
Pulmonary Affections:—

Sir.—The very excellent properties of your Lozenges induce me to trouble you with another testimonial on their behalf. All I can say is, that I have been more or less consumptive for upwards of three years, and have tried a great number of Lozenges to abate the Cough, but from none have I found such relief as from yours— even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a Cough or Cold on the Chest. Pray make any use of this you please if worth your while.—I am, Sir, your obedient servant,

To Mr. Keating. ABEHAM TURNER.

Prepared and Sold in Boxes, 1s. 1d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London, and retail by all Druggists and Patent Medicine Vendors in the World.

GLENFIELD PATENT STARCH
USED in the ROYAL LAUNDRY.

The LADIES are respectfully informed that this STARCH is EXCLUSIVELY USED IN THE ROYAL LAUNDRY and her Majesty's Laundress says, that although she has tried Wheaten, Rice, and other Powder Starches, she has found none of them equal to the GLENFIELD, which is

THE FINEST STARCH SHE EVER USED.

Wotherspoon and Co., Glasgow and London.

CURE FOR NEURALGIA, TIC DOLOREUX OR PAIN IN
THE TEETH, FACE, AND HEAD; SCIATICA AND
NEURO-RHEUMATIC AFFECTIONS GENERALLY.

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OFFICIAL COMMUNICATION

From the Clerk to the Board of Guardians of the Stroketown Union.

Stroketown Union, Sept. 19th, 1861.

Sir,—I am directed by the Guardians of the Stroketown Union to inform you that one of your "Washing Machines," which is in regular use in this Establishment, has given the utmost satisfaction. The Matron reports that it has not alone effected a saving in labour, fuel, and washing materials, but by its use the clothes are better washed, and the fabric less injured than by the hand process heretofore the practice in this Establishment. Yours obediently,

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